

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 9

JUNE, 1927

Symbolism

The Revised Vulgate

The Essence of the Mass

Reason and the Catholic Faith

Instrumental Music in Church

Types of Personality

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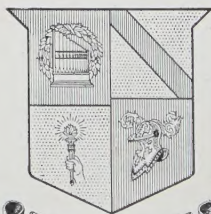
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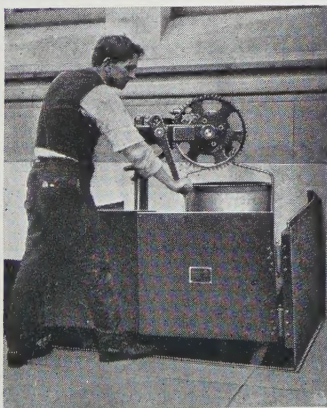
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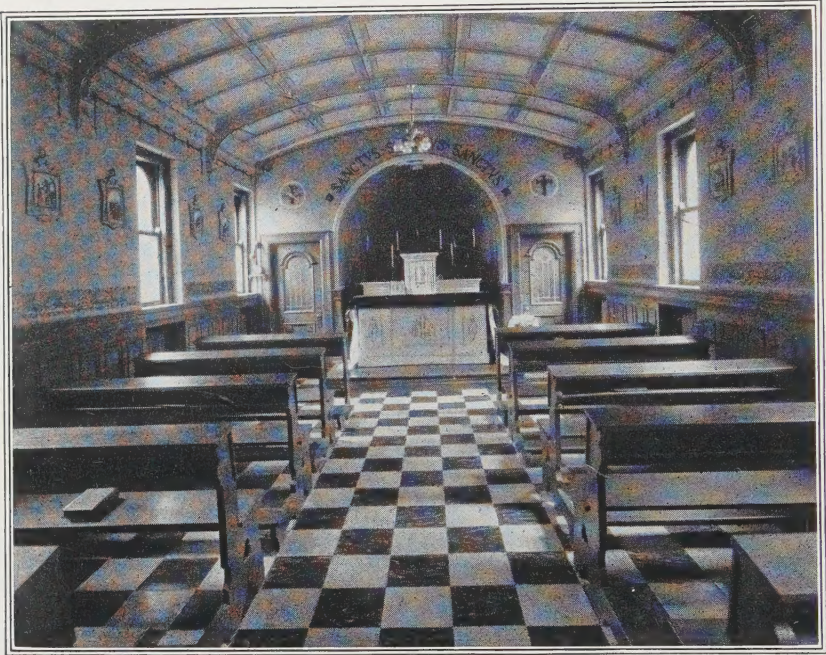
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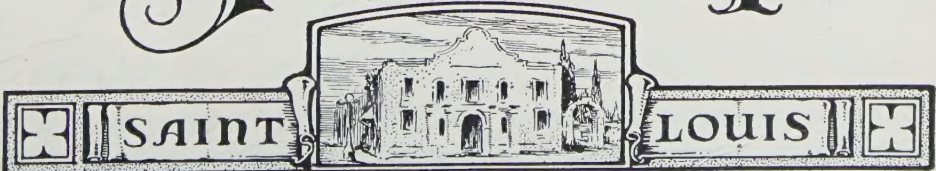
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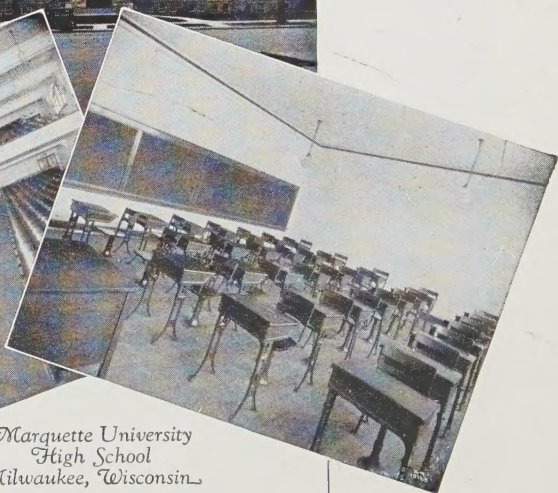
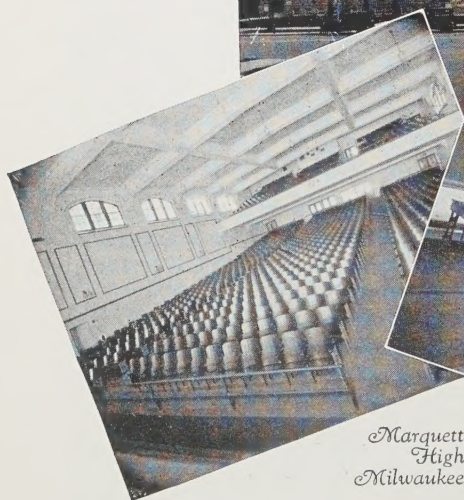
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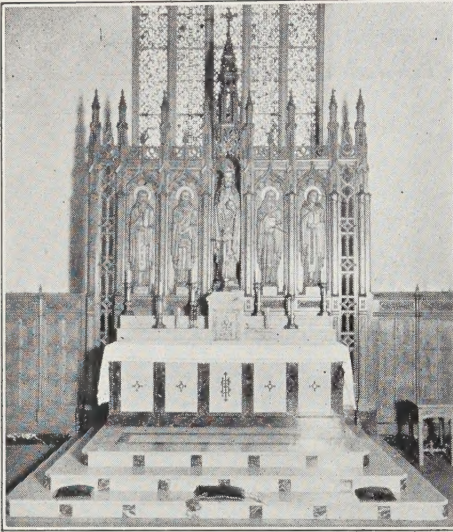
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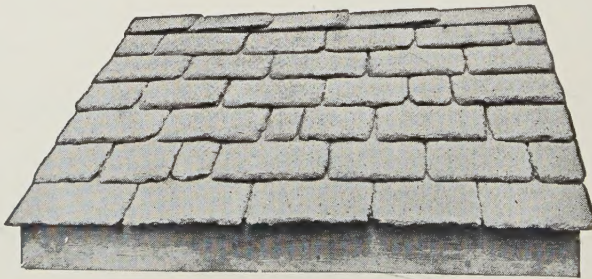
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The
Homiletic and Pastoral Review

Vol. XXVII

JUNE, 1927

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PASTORALIA

Types of Personality

Nothing can be more serviceable to a priest than a thorough understanding of human nature and a penetrating insight into the mental mechanisms that underlie human behavior. Both in his capacity of educator and spiritual guide, such knowledge will be exceedingly helpful. As no one enters into more intimate relations with men than the priest, the study of psychology becomes for him an imperative duty. This has been fully realized in the Church, and as a consequence psychology has always held an important place in the seminary curriculum. Not only does the official course of philosophy make more or less adequate provision for this vital subject, but various other disciplines (such as pastoral theology, homiletics and ascetical theology) frequently experience the necessity of making excursions into this field. The office of the priest presents innumerable opportunities for the use of what is called applied or practical psychology. The minister of souls is bound to make blunders of a serious nature, if he is not fully aware of the delicate character and the complicated structure of the material with which he is dealing. Writers on pastoral topics do not hesitate to lay great emphasis on the indispensability of sound and comprehensive psychological knowledge. In fact, they clearly state that, other things being equal, a priest's success in the ministry will be proportionate to his proficiency in the knowledge of man and his display of psychological tact. "Ad artem pastoraalem," writes Bishop Hartmann, "rite et fructuose exercendam, præter varias scientias, profunda hominis notione, et, ut ita dicam, tactu quodam psychologico opus est; secus pastor licet eruditus et pius parum efficiet, imo non raro potius destruet. Ars pastoralis, ut eam S. Gregorius Nazianzenus in suo sermone apologetico concipit, vix non tota—suppositis religionis chris-

tianæ scientiæ et zelo—psychologiæ principiis nititur . . . Facile esset ex historia demonstrare, illos Evangelii præcones et pastores—cæteris paribus—plurimum fructum produxisse, qui in munere suo psychologiam præ reliquis attenderunt. Inter Apostolos, sicut in multitudine conversionum, ita in tactu psychologico eminet St. Paulus. Omnium hominum et rerum conditioni scivit sese adaptare, semper illa motiva proposuit, illas occasiones occupavit, talem agendi rationem induit, ut omnibus consideratis, effectus—quatenus ab homine dependet—sequi deberet. Quid S. Augustinus in causa Donatistarum, S. Franciscus Salesius in conversione Calvinistarum Sabaudia, S. Vincentius a Paulo etc. non præstiterunt, isti profundi cordis humani cognitores?”¹ These Saints could not have accomplished what they did, had they not been familiar with the workings of the human mind and painstakingly studied the best ways by which the heart of man can be approached and influenced. Their example constitutes a powerful incentive for all who work in the vineyard of the Lord and who are eager to garner rich harvests of souls for eternity.

INDIVIDUAL PSYCHOLOGY

Modern experimental psychology has put forth a new branch which might be called individual or differential psychology, because it stresses those traits in which groups or individuals are unlike one another. It is this type of psychology which is especially helpful in dealing with concrete situations. True to its strictly philosophical

¹ “Psychologia Arti Pastoralis Applicata” (Innsbruck). Never before has psychology been applied to all the departments of life on such an extensive scale and in such a consistent and systematic manner as in our days. The modern world certainly does appreciate the value of psychology, and makes excellent and effective use of this important discipline. It is not beneath our dignity to learn from the world in this respect and to utilize in a more methodical way and to a larger extent the natural helps which psychology furnishes for religious purposes. If we lag behind in this regard, we deliberately place ourselves at a disadvantage and need not be surprised if the world scores over us. Pertinently Bishop Hartmann remarks: “Quanti momenti sit, cordi hominum studere et attendere ad quoslibet, sæpe prodigiosos et omnem computum excedentes effectus obtinendos, ipse mundus nos docet. Hac arte Absalom Israel in suas partes traxit, aulici regem gubernant, astuti quod volunt ab aliis acquirunt. Si animarum pastores tanta sollicitudine et dexteritate arte psychologica uterentur, quantum id faciunt seductores, brevi terræ facies immutaretur. Ast eheu! quot animarum pastores, qui in privato et publico potius omnia faciunt, ut hominum corda, a se elongent, qui inter diversas fidelium classes non distinguunt, omnibus eadem dicunt, medici instar omnibus eadem remedia præscribentis, qui tempus discernere non valent quando loquendum et tacendum, quando indulgendum et corripiendum, quando leniter cor mulcendum et terrore configendum sit” (*op. cit.*).

and systematic character, Scholastic psychology has given but scant attention to individual variations, and has concerned itself chiefly with general laws and fundamental principles. Its bearing upon practical problems of life, therefore, is not so apparent. In that direction, as the modern exponents of Scholastic psychology readily admit, it must be supplemented by the data of more recent research. Thus, Cardinal Mercier writes: "The very best service one can render to the general doctrines of Scholastic psychology is to establish a relation between them and the acquired results of cellular biology, histology and embryology, and to simplify, as far as possible, psychological factors as the English associationists have done. One must seek to understand the adult man through the study of animal and child psychology. One must study the normal man in the light of minute observations of exceptional and pathological states, which bring into evidence more and more some bizarre characteristics of the normal type. One must study particular modifications and variations in human activity in different races and in different epochs of history, as Herbert Spencer has done. In fine one must take one's place in the movement oriented by the psychological researches of the German school."² In this way Scholastic psychology would not only be vastly enriched, but it would also become more directly applicable to the practical affairs of life. Giving up its purely academic character, it would descend into the marts and put its hands to the

² "La Psychologie" (Louvain). He adds: "Ne soyons pas de ceux qui, à propos de ces mille et un petits faits bien précis dont l'étude patiente et minutieuse fait la force et l'honneur de la science contemporaine, ne songent jamais qu'à se demander avec un dédain mal dissimulé: A quoi cela sert-il?" The oneness and insufficiency of general psychology are well set forth in the following passage: "Die allgemeine Psychologie strebt geflissentlich über alle Verschiedenheiten des seelischen Lebens in den Menschen hinaus zu den überall gleichen Formen und Gesetzen. Darin liegt eine Einseitigkeit und eine Schematisierung, weil das tatsächliche Seelenleben in den Menschen weit verschiedener ist, als man vermutet, wenn man von der allgemeinen Psychologie herkommt. Es ist deshalb notwendig, die allgemein psychologischen Forschungen durch eine methodische Untersuchung der im menschlichen Seelenleben auftretenden Verschiedenheiten zu ergänzen. Aus diesem Bedürfnis ist die sogen. differentielle Psychologie hervorgegangen. Diese kann nun den Begriff der seelischen Verschiedenheiten, von dem sie sich leiten lässt, enger oder weniger eng verstehen . . . Fasst aber die differentielle Psychologie den Begriff der seelischen Verschiedenheit im engsten Sinne auf, so bilden die seelischen Unterschiede unter den Individuen ihren Gegenstand. Sie wird dann zur Individualpsychologie" (Dr. Jos. Geysler, "Lehrbuch der allgemeinen Psychologie," Münster). Alluding to the difference between these two types of psychology, Dr. Robert S. Woodworth remarks: "An experiment belongs under what we call general psychology, and a test under differential psychology, since the first outcome of a test is to show how the individual differs from others in a certain respect. The results may, however, be utilized in various ways either for such practical purposes as guiding the individual's choice of an occupation, or for primarily scientific purposes" ("Psychology," New York City).

task of solving the great questions with which mankind is grappling. More and more Scholastic psychology is putting aside its former aloofness and turning to practical issues.

A wholesome consideration for the individual is gaining ground. Everything is becoming individualized. We have individualized education, individualized treatment of psychic troubles, individualized vocational guidance, individualized industrial management, and even an individualized administration of justice. Delinquents and criminals in our days are not all dealt with in the same manner, but receive highly individualized care. This change—and on the whole it is a change for the better, though in some cases it is not free from excesses—has been inaugurated by the newly awakened interest in individualized psychology. It is a foregone conclusion that, if individuals differ widely in their mental make-up and in their behavior reactions, they must also be accorded a differentiated treatment which is adapted to their peculiar characteristics. This individualization has made for greater efficiency and for the saving of much human material which, under the old methods, would have been hopelessly spoiled and ruined. We must not blink the fact that the older undifferentiated methods were rather careless of the individual, and quite frequently failed to do full justice to his specific needs. However, these days have happily passed away thanks to the discoveries of individual psychology.

If everything else has become individualized, it stands to reason that the care of souls must also become more individualized. Individual psychology must, to a far greater extent than is at present the case, be applied to the pastoral art and the ministry of souls. Pastoral zeal often remains barren because it does not find the right approach to the individual. Individuals cannot be standardized, and, as a consequence, standardized and stereotyped methods will not work with them. If we wish to gain the best results in our pastoral work, our methods must be diversified and carefully adapted to the specific exigencies of the individual with whom we are dealing. "What is food for one, is poison for another," is as true in the ministry of souls as it is in the art of healing. Undoubtedly, a more intelligent and sympathetic application of differential psychology to pastoral work will ensure greater success and secure better results. A study of this new development in psychology, therefore, cannot

fail to interest those who by vocation are engaged in this holy work.

The common traits that render all men akin are so patent and striking that they are apt to make us overlook the many ways in which the individuals of the human species differ. Yet, this difference is as much a fact as the similarity, and can be observed by any one who takes the trouble to open his eyes. Only the most slovenly observation can miss it. This is what Professor J. R. Kantor says: "From our study of personality, its characteristics and development, it is manifest that a fundamental truth concerning human personality is, that each one is very different from every other one. As we have remarked before, the fact of individual differences is a fundamental and far-reaching factor that must be taken cognizance of in every branch of psychological work."³

When we speak of types of personality, it is plain that we do not take the term in its metaphysical acceptation. We mean the empirical personality which is known by its reactions and its general external behavior. This personality belongs to the phenomenal world. It denotes the totality of the habitual reactions of an individual. In

³ "Principles of Psychology" (New York City) Dr. Woodworth tells us: "People differ not only in intelligence and efficiency, but in an intangible something referred to as personality" (*op. cit.*). Personality plays a very decisive part in the conduct and behavior of an individual. If we do not know an individual's personality, we will meet with disconcerting surprises and painful disappointments when figuring out his possible conduct in a given situation. The reactions and responses will remain a puzzle, and upset all our calculations until we have to some extent fathomed the underlying and determining personality. Once, however, we have an insight into the personality of an individual, we also have a key to the general and habitual orientation of his conduct. Even the behaviorist cannot get away from the important fact of personality. Thus, Dr. John B. Watson writes: "On a smaller or larger scale, we are constantly having to deal with individuals in new situations. Knowing the part-reactions of individuals and how they have functioned as a whole in past situations, enables us to draw legitimate inferences as to how they will act when the new situation confronts them. Personality study in one form or another is thus essential in every form of social life. All of us face personality problems each day of our lives. We are put face to face with serious problems of personality when we are called upon to pass judgment on our child's selection of a mate, to select a life associate in business or university work, to begin the study and retraining of some individual whose personality is diseased or distorted. In less serious circumstances we face the problem when we put two people together at a dinner party or make out a list of guests for a bridge party, or even in bringing together two of our intimate friends. Clever hostesses understand the social aspect of the problem very well, but they will tell you that their success is due not to any particular intuition on their part but to the fact that they study and keep posted on the intimate details of the lives of their friends" ("Psychology from the Standpoint of a Behaviorist," Philadelphia). If in such trivial affairs the study of personality and due consideration for it are necessary, how much more will they be necessary in the vital matters with which the minister of religion is concerned! If a hostess carefully studies the personality of her guests in order to make a success of her social gathering, surely the priest cannot afford to ignore this important factor in his work.

predicting and controlling the behavior of an individual, knowledge of his personality is essential. Such knowledge, accordingly, is indispensable for the educator and any one whose office it is to influence the conduct of his fellow-men.⁴

One of the elements that enter into the constitution of personality is native endowment. Our personality is not entirely of our own making; partly it is inherited. There are a number of native traits of which we cannot divest ourselves, and which will always give a distinct coloring to our mental complexion. We can mold and form our personality, but we do not create it. The raw material out of which it is shaped, is given and carries with it certain limitations which it is impossible to transcend.⁵ It is well to bear this fact in

⁴ "The self of an individual, in so far as it is experienced by another individual, or in so far as it is estimated by another, is properly designated as personality" (Knight Dunlap, "The Elements of Scientific Psychology," St. Louis). "What then is personality from the standpoint of scientific psychology? The answer is that we cannot consider personality to be anything else than the individual's particular series of reaction systems to specific stimuli. This series of reaction systems we may refer to as the behavior equipment of the individual. It is these variations in behavior equipment which constitute the central facts of individual differences" (J. R. Kantor, *op. cit.*). Another description is given by Dr. C. K. Ogden: "By a man's character at any time we may mean either his dominant sentiments and beliefs or the whole system of all his sentiments and complexes, conscious and unconscious, the entire organization of his dispositions. This last is perhaps better named his personality" ("The Meaning of Psychology," New York City).

⁵ "That there is given to each by nature a certain original disposition, a certain fund of qualities, both intellectual and moral, varying in different individuals, is evident from the differences which in later life mark the personality of members of the same family and of individuals reared under very similar circumstances" (Michael Maher, S. J., "Psychology"). "Ainsi un grand nombre des particularités que présente l'individu lui sont données en héritage le jour de sa naissance" (George Dumas, "Traité de Psychologie," Paris). "If we do attempt some sort of analysis, we have first to notice that personality depends in part on physique . . . The mere size of a person affects his attitude towards other people and their attitude towards him—and it is in such social relations that personality most clearly stands out. . . . Another factor might, by a sort of play on words, be called *chemique*. This corresponds to what is often called temperament, a very obscure matter psychologically" (Dr. Woodworth, *op. cit.*). A physical handicap may become an important factor in the development of personality, and influence this development either favorably or adversely. A handicap functioning in the determining of personal behavior is known as an inferiority complex. It works by stimulating other compensatory functions. It may operate in either of the two following ways. "In this connection we must point out another very important stimulative influence upon the individual of his own biological organization and condition. As an example we may refer to what has been called the compensation for organic inferiorities. The principle here is that a person who is defective through prenatal or postnatal injury will be stimulated by this inferiority either of appearance or function, to build up behavior systems which will conceal or compensate for it. For instance, a person born blind or made blind soon after birth may be stimulated by his anatomical defect to become a great orator or lawyer" (Kantor, *op. cit.*). "A sense of inferiority, either physical or mental, is apt to affect the personality unfavorably. It does not necessarily produce humble behavior; far from that, it often leads to a nervous sensitiveness. An apparently disdainful individual is often really shy and unsure of himself" (Woodworth, *op. cit.*). It is such compensation for physical helplessness that

mind; it will prevent us from attempting the impossible.⁶ Some make the fatal mistake of thinking that they are fitted and qualified for every conceivable situation in life. The result of this delusion is that they thrust themselves into positions to which they are not equal. They become misfits and make themselves and others miserable.

MENTAL TYPES

The differentiation of individuals into types or well definable classes is largely due to an original ingredient in their mental endowment, popularly known as temperament. Men differ temperamentally more than in any other respect. Temperament determines their outlook on life; it inclines them to pessimism or optimism; it renders them active or contemplative; it influences their attitudes towards their fellow-men; it gives a fundamental bias to their emotional life; it directs in a general way their choices and decisions; it imparts a distinct complexion to their character, and forms the most noticeable constituent in their personality. Knowing the temperament of an individual, you know how to approach him and how to make an effective and telling appeal to him. A man who is ignorant of his own temperament, actually remains a stranger to himself, and will not be able to use his mental resources to the best advantage. The study of temperaments, therefore, will be fascinating as

often makes cripples either exceptionally amiable and friendly, or on the contrary, distrustful, domineering, treacherous and vindictive. Many a criminal career may have had its inception in an inferiority complex for which compensation was sought in the wrong way. Educationally, it is, therefore, of great moment and consequence that the compensatory adjustment required by a physical or mental defect be along moral and socially acceptable lines. Physically handicapped individuals, especially children, must be helped to make the right kind of compensation for their inferiority.

⁶ "There are three principles of psychological and moral health: Know thyself; accept thyself; be thyself. . . . One of the most difficult things in life is, having known oneself, to accept oneself. . . . The real difficulty we have in accepting ourselves as we really are is that it pricks the inflated phantasy we have of ourselves. Reductive analysis abolishes our phantasies of ourselves, and makes us accept the fact that we are for the most part extraordinarily ordinary—which, when it is once accepted, is not only a great relief, but a great impetus to moral progress. . . . The strain after the impossible is so taxing that thousands break down over it. No man can ever be other than himself, and the attempt to be what we can never be is a hopeless misadventure, resulting in the loss of individuality. . . . Yet to be content to be ourselves is not to be satisfied with ourselves. For we cannot be ourselves in the completest sense until we are perfectly fulfilled. We are not merely the self we are; we are the self that we can be" (Dr. J. A. Hadfield, "Psychology and Morals," New York City).

well as useful. It will enable us to classify individuals and to deal successfully with them.⁷

Psychologists agree fairly well on the importance of temperament, though they are not at one with regard to the classification of the various temperamental types. Most outspoken among them is Dr. William McDougall, who writes as follows: "In order to complete this brief sketch of the more important features of the native mental constitution, a few words must be said about temperament. This is a very difficult subject which most psychologists are glad to leave alone. Yet temperament is the source of many of the most striking mental differences between individuals and peoples. Under the head of temperamental factors we group a number of natively given constitutional conditions of our mental life that exert a constant influence on our mental processes. This influence may be slight at any one time, but since its effects are cumulative—i.e., since it operates as a constant bias in one direction during mental development and the formation of habits—it is responsible for much in the mental make-up of the adult."⁸ Dr. James H. Snowden likewise acknowledges the importance of temperament: "Every person has a prevailing emotional tone or disposition which is a native inheritance and is persistent through life, though subject to some control and slow modification by the will. A temperament is the emotional pitch to which one is keyed and is the tonic note of all his music. It is the

⁷ "Man's character, then, is partly inherited, partly acquired—due, as recent writers say, in part to nature, in part to nurture. The original element, in so far as it is determined by his bodily constitution, was called his temperament by the ancients" (Maher, *op. cit.*). "Die menschliche Eigenart, soweit sie sich auf das Gemütsleben erstreckt, bezeichnet man mit dem Ausdrucke Temperament. In dem Temperamente beruht also ein wesentlicher Teil der menschlichen Individualität" (L. Habrich, "Pädagogische Philosophie," Munich).

⁸ "An Introduction to Social Psychology" (Boston). In another place the same author enlarges on the function of temperament in the economy of the mental life: "The mental development of the individual is constantly biased in this or that direction by the peculiarities of his temperament; the trend of the selective activity of the mind, in all its processes of assimilation, discrimination, apperception, and habit formation, is largely determined by temperament; so that two individuals, similarly endowed as regards disposition and intellectual capacities, would develop very differently if they were of widely different temperament. Temperament largely influences the growth both of intellect and of character. . . . Disposition, temper, and temperament are the raw materials of personality provided by heredity. From them character is built, under the touch of experience and the guidance of increasing knowledge and intelligence. Throughout mental development and, in fact, throughout life, they reciprocally influence one another. Though they are laid down in the native constitution, they are modifiable by wise guidance and self-discipline. Wise education consists largely in the continued influencing of these three complex constitutional factors; it may do much to correct any native defect or lack of balance among them" ("Outline of Psychology," New York City).

sounding-board which gives quality to all his moods. It is an emotional lens that gives character and color to all his experiences. All his mental states sift through his temperament, as light through a stained glass window, and are tinged by its hues." ⁹

CHARLES BRUEHL, D.D.

⁹ "The Psychology of Religion" (New York City).

THE REVISED VULGATE

By HUGH COGAN, D.D.

The first instalment of this great work lies before me. It is a magnificent volume, measuring eleven and a half by eight inches. The title page gives a comprehensive description of what the work, when completed, will be: "The Latin Vulgate Translation of the Holy Bible, According to the Ancient Manuscripts, issued by the order of Pope Pius XI, being the result of the labors of the Benedictine Monks, members of the Pontifical Commission set up by Pope Pius X under the presidency of Cardinal Gasquet." The present volume contains St. Jerome's Rendering of the Book of Genesis, edited by Dom Henry Quentin, a monk of Solesmes, who has contributed thirty-seven pages of Prolegomena. The printing has been done at the Vatican Press, the paper is of the best, and the large clear type can be read with the greatest ease. The pages number *xlvi* and 428, and the price is 200 Italian lire. So much for the general characteristics of the volume. An Index on page *ix* informs the reader that in this first volume he will find: (1) Prolegomena, (2) Various Prologues to the whole Bible; (3) St. Jerome's Preface to the Pentateuch; (4) Titles of the chapters of Genesis from the older versions and from the Vulgate; (5) The Text of Genesis; (6) Spelling.

In the Prolegomena, which make most interesting reading, Dom Quentin gives us the reasons for the revision of the Vulgate, and the steps taken to achieve it. The Vulgate text, as used in the Catholic Church for centuries, was declared by the Council of Trent to be authentic, and the edition published by Pope Clement VIII in 1592 is the official edition of the Latin Bible. It is this official edition which is now being revised.

PREVIOUS REVISIONS

Before considering the work in detail, a brief mention of previous revisions will show what care the Church has always taken to preserve in all its integrity this common or Vulgate text of the Scriptures.

When the language of the early Church changed from Greek to Latin, a Latin version of the Scriptures became a necessity. Unfortunately, numerous translations were made, and often the translators were very ill-equipped for their task. The need of having a uniform text became clear to Pope Damasus, who in 380 commissioned St. Jerome to revise the existing translation (presumably the type in common use at Rome). The first result of St. Jerome's work was the revised New Testament, as we now have it in the Vulgate. About this time also he made his first revision of the Psalter, but later on (in 387) he carried out a more thorough revision, which is known as the Gallican Psalter, and is now incorporated in our Bibles. His great work, however, was the translation of the Old Testament from the Hebrew, a work which occupied him till about 405. St. Jerome's version was so superior to all the other versions that it gradually supplanted them all, and was in general use by the seventh century.

By the ninth century, the text had been copied so often, and there were so many variant readings, that a new revision was ordered by Charlemagne, who entrusted the task to Alcuin. The text established by Alcuin had a very great influence, and a wide circulation.

About the same time that this revision was in progress, Theodulph, Bishop of Orleans, carried through an independent revision—perhaps a more critical one than Alcuin's, but not to be compared with it in circulation.

The next stage is the step taken by the University of Paris in the thirteenth century to standardize the text. Students from all parts of Europe flocked to this university, bringing with them biblical manuscripts to be found in their different countries. The great variety of readings was very confusing to the professors, and at last the university authorities imposed an official text for use in the schools. Unfortunately, the text chosen was very inferior, and not at all up to the standard of the Alcuinian revision. Nevertheless, it held almost undisputed sway till the Tridentine revision.

The Council of Trent in 1546 gave orders for a thorough revision of the Vulgate text. The work was completed under Clement VIII, who published his edition in 1592, as already stated. Its use became obligatory, and it was forbidden to introduce any changes.

The Clementine edition substantially reproduces the Paris University text, which we saw was altogether an inferior text.¹

THE PRESENT REVISION

During the years that have elapsed between the Council of Trent and the present time, much new light has been thrown on the ancient manuscripts of the Bible, and scholars are much better equipped for appraising their relative values. Pope Pius X, zealous for all genuine reforms, issued the command that a new edition of the Vulgate should be prepared, which would contain the variant readings of the manuscripts, and be, as far as possible, a perfect work. It was not his intention that the new text should at once be introduced into the Church's liturgical books, but rather that St. Jerome's version might be the better appreciated, and that scholars might have a text according to their desires. To carry out the work of revising the Vulgate, the Pope set up a Commission of Benedictine monks, under the presidency of Cardinal (then Abbot) Gasquet. Eighteen years were spent by the Cardinal and his assistants in collating the numerous manuscripts of the Bible in all parts of the world, so that now the variant readings of more than one hundred manuscripts have been collected. In addition to this, many of the manuscripts have been photographically reproduced, and the reproductions are all preserved in the home of the Commission, at the Palace of San Calisto in Rome.

When all the material was thus ready to hand, the next step was to divide the labor, and assign different books of the Bible to different members of the Commission for revision. The preparation of the new text of the Octateuch was committed to Dom Henry Quentin, who explained his whole method of procedure in a monograph which he published in 1922, entitled "*Mémoire sur l'établissement du texte de la Vulgate.*" The rules which he laid down in that monograph are confirmed in his present *Prolegomena*. This is the most interesting part of the *Prolegomena*, and is well worth presenting in its main outlines.

¹ On the question of the Revision of the Vulgate ordered by the Council of Trent it would be well to consult Dom Henry Quentin in his "*Mémoire*" (pp. 146-208); on page 146 will be found enumerated the best works on the subject. Father Hugh Pope, O.P., has a brief account of the Council of Trent and the Vulgate on pp. 211-233 of the Revised Edition (London, 1926) of his "*Catholic Student's Aids to the Bible.*"

STUDY OF THE MANUSCRIPTS

Dom Henry Quentin is a master in the lore of manuscripts. His first step was to classify, or divide into family groups, the numerous manuscripts to be used. Some critics have said that this is an impossible task in a case like the biblical text, which has been copied so frequently. Difficult it may be, but not impossible, and Dom Quentin put into operation a method which he had found successful on other occasions, and which seemed eminently suited to the present case. This method is explained in the "Mémoire" (pp. 209-248) already referred to, but only the briefest outline can be given here. As the biblical text is a living text and a sacred text, it was not only carefully transcribed, but changes, corrections and omissions are constantly appearing in the text at short intervals of time, in order to bring it into conformity with earlier exemplars. Therefore, in any attempt at classifying the manuscripts, it would be useless to take a long space of time as a unit, or to consider at the same time manuscripts originating in widely distant places. The whole manuscript tradition must be divided into short spaces, and only small groups of manuscripts considered at a time. As what follows is the essence of the method, I will give it in the author's own words: "À l'aide de listes de formes textuelles recueillies selon des règles déterminées, on recherche quels sont les groupes de trois manuscrits dans lesquels deux des exemplaires ne s'accordent jamais contre le troisième, c'est-à-dire, ne sont jamais d'accord entre eux que s'ils sont d'accord au préalable avec le troisième. Ce troisième est l'intermédiaire entre les deux autres. Lorsqu'on a trouvé un groupe de ce genre, on possède en quelque sorte trois des anneaux de la tradition. Pas à pas, on reconstitue ainsi la chaîne entière, en poussant la recherche tantôt dans un sens et tantôt dans un autre. Le résultat final est . . . un arbre généalogique qui divise les témoins manuscrits en une, deux, trois familles ou plus, suivant les textes" ("La Vulgate à travers les siècles et sa révision actuelle," page 17).

This is the method to which the manuscripts of the Octateuch were submitted, and the result gave three main family groups. The first is composed of Spanish manuscripts, having at their head the Pentateuch of Tours (G). The second is represented by the manuscripts of the Theodulphian revision, which depend ultimately on

the Codex Ottobonianus (O). The third group includes the manuscripts of the Alcuinian revision, and can be traced back to the Codex Amiatinus (A). This does not mean that G, A and O are the identical manuscripts from which the three families are derived, but they represent very clearly the type of manuscript which is the ancestor of the groups. The remaining groups are of very minor importance in establishing the text.

THE THREE PRINCIPAL MANUSCRIPTS

The manuscripts at the head of the three families are of the first importance, and deserve a brief description. The first of these, designated A, is called indifferently *Parisinus* (because it is now in Paris), or *Pentateuchus Turonensis* (because it formerly belonged to the City of Tours), or *Pentateuchus Ashburnham*, (because, after being stolen from Tours in 1842, it was brought to England, and came into the possession of the Ashburnham Museum). It dates from the end of the sixth or the beginning of the seventh century. It is badly mutilated, and the biblical text ends after Num., xxxvi.6. The beautiful illustrations, many of which depict African scenes, have led Dom Quentin to conclude that it originated in Africa. He himself collated this Codex in 1910 at Paris.

The Codex Ottobonianus, now in the Vatican Library, dates from the end of the seventh or the beginning of the eighth century. It seems to have been written in the North of Italy, perhaps in the Monastery of Bobbio. It originally contained the whole Octateuch, but now the text ends at Judges, xiv. 20. This Codex very often adheres to the old translations instead of the Vulgate, and it has many readings peculiar to itself. The collation was done by Cardinal Gasquet.

The pride of place certainly belongs to the Codex Amiatinus, now preserved at Florence in the Bibliotheca Laurentiana. It dates from the seventh or the very beginning of the eighth century, and was produced not many miles from where I am now writing. Let its origin be told in the words of the Venerable Bede, in his history of the Abbots of Wearmouth and Jarrow: "The Library of both monasteries which Abbot Benedict (Biscop) had so actively begun, he [Ceolfrid] with equal zeal doubled in extent. He added three pandects [complete Bibles] of the new translation [St. Jerome's] to

that of the old translation which he had brought from Rome. On his return to Rome in his old age, he took one of these pandects amongst other things as a gift; the remaining two he left to the two monasteries." Ceolfrid had written a dedication in the volume he was taking to Rome, to St. Peter's, beginning in this manner :

*Corpus ad eximii merito venerabile Petri
quem caput ecclesiæ dedicat alta fides
Ceolfridus Anglorum extremis de finibus abbas.*

He died, however, at Langres in France, before he could complete his journey, on September 29, 716. In the sixteenth century the Codex reappears in St. Saviour's Cistercian Monastery on Monte Amiata, near Siena. A certain Abbot Peter, from Lombardy, had presented it to the monastery at the close of the ninth century, and had erased certain words and letters of the original dedication to make it read as follows :

*Cenobium ad eximii merito venerabile Salvatoris
quem caput ecclesiæ dedicat alta fides
Petrus Langobardorum extremis de finibus abbas.*

The erasures had been noticed, and the dedication in its new form seemed rather strange. Various guesses were made as to the identity of the original donor. John Baptist De Rossi suddenly remembered the name of Ceolfrid, and Bede's account of his journey to Rome with a Codex. He at once restored the dedication to almost its original form. An anonymous "Life of Ceolfrid" set all doubt at rest, by containing the dedication substantially as given above. So the greatest extant manuscript of the Vulgate was written either at Monkwearmouth or Jarrow, both of which are in the County Durham, and are included in the present Diocese of Hexham and Newcastle. The Codex Amiatinus contains the whole Bible with the exception of Baruch, and is copied with such care that it has scarcely any readings which are peculiar to itself. The collation of Genesis was done by Cardinal Gasquet, and the rest of the Octateuch by Dom Henry Cottineau of Farnborough Abbey, Hants.

These three manuscripts (G, A and O), belonging to three different families, are derived from a common earlier text. This is easily proved by the presence of manifest errors in G, A and O and in all our manuscripts. Thus Gen., x.9, reads : "*ab hoc exivit proverbium*" instead of "*ob hoc exivit proverbium*"; Gen. xxiv.32, "*deditque*

. . . *aquam ad lavandos pedes camelorum*," instead of "*aquam ad lavandos pedes eius*"; Gen., xxxii.22, "*et transivit vadum Iacob*," instead of "*et transivit vadum Iaboc*," etc. Now, if all the Latin manuscripts agree in copying manifest errors, it follows that they are all derived from a common earlier text, which contained these errors, and so itself differed in these points from the primitive text of St. Jerome. The type of text, therefore, from which G, A and O are derived, is the archetype from which all our manuscript tradition is descended. It is the earliest form of the Vulgate text of which we have direct evidence. It is not St. Jerome's actual text—the errors show that—but it is the nearest we can get to it, and it is only a century later than St. Jerome's own time. The aim of Dom Quentin has been to reproduce the text of this archetype, and, consequently, he has accepted all readings which are guaranteed by the three manuscripts, G, A and O, or by any two of them against the third. He has only departed from this rule in very rare cases, where he judged the resultant reading certainly erroneous, and in the printed text he has marked such places with a double cross.

Specimen of the Text

IV. ¹ Adam vero cognovit Havam uxorem suam quæ concepit et peperit Cain dicens posse hominem per Dominum ² rursusque peperit fratrem eius Abel fuit autem Abel pastor ovium et Cain agricola	⁷ cumque invenisset illam angelus Domini iuxta fontem aquæ in solitudine qui est in † via † Sur ⁸ dixit ad eam Agar ancilla Sarai unde venis et quo vadis quæ respondit a facie Sarai do- minæ meæ ego fugio ⁹ dixitque ei angelus Domini
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COLA AND COMMATA

On opening the text of this new edition, the ordinary reader may be at first a little disappointed with the arrangement. In our modern books we like the subject-matter divided into chapters with titles. We require the chapters to be split up into sections with sectional headings. We like our text well punctuated, so as to be more easily understood. The arrangement of our actual Vulgate text, and the Douai English translation, in a series of succeeding verses scarcely attracts us. The ideal of many of us would be a Bible arranged in type like the "Modern Reader's Bible," which certainly uses every

typographical device to make the reading attractive; or, if we thought this too radical, then an arrangement such as exists in Fillion's edition of the Vulgate, Crampon's French translation, the new Italian translation by the Professors of the Biblical Institute, or the English Westminster version.

To expect such a device in the new Vulgate would be quite unwarranted. First of all, the aim of the new Vulgate is to reproduce St. Jerome's text, and, further, to reproduce it according to the manuscripts. St. Jerome wrote his text by the "*cola and commata*" method, and the best manuscript texts that we possess are arranged according to the same method. So that, in Dom Quentin's Genesis, we have a faithful reproduction of the text as it is arranged in the manuscripts, and as it was arranged by St. Jerome. This is an immense advantage, and outweighs every other consideration, in an authoritative text like the present revised Vulgate.

Again, when an editor arranges the Bible text in chapters, paragraphs, periods and sentences; when he inserts his own system of punctuation; when he prints the poetical books in strophes and antistrophes, and makes use of the various forms of printing poetical compositions now in vogue—is not all this equivalent to an interpretation of the text? Undoubtedly it is. Hence comes the question: In an edition of the Vulgate issued by order of the Church, what system of interpretation, by punctuation and arrangement of the text, is to be used? The answer can only be in this case, the system adopted by St. Jerome, whom the Church calls "*doctorem maximum in exponendis sacris Scripturis*" (Oration of his Feast, September 30). That system is the "*cola and commata*" system.

St. Jerome introduced this system—which he did not invent, however—to make the reading of the Bible easy, to make it possible for an ordinary reader to follow the sense, and to read it aloud in communities in an intelligible manner. The sacred text is not punctuated, but is split up into divisions, longer or shorter according to the sense. Each division or colon is supposed to be read without a stop, and the beginning of each colon is marked by its being written close to the left hand margin of the page. Where a full colon requires more than one line, as is generally the case, the second and succeeding lines begin some distance away from the margin. These are the *commata*: but they are not stopping places. The only stopping place

is the end of each colon; and, if the text is read aloud, paying attention to these stopping places, it will be understood by the audience.

CHANGES IN THE NEW TEXT

We notice further that there are many changes in spelling—*e.g.*, *Havam* above for *Hevam*. In this matter of proper names, the spelling of which frequently varies in the codices, Dom Quentin collated all the different cases where each name occurs, and then chose to use that form which he judged most probably to be the correct one.

Changes in the text itself may be exemplified from the specimen printed above. The Clementine Vulgate of Gen., iv, reads: "Adam vero cognovit uxorem suam Hevam, quæ . . . possedi hominem per Deum. Rursumque peperit . . ." So that the revised text changes the order of the words, writes *Havam*, *Dominum*, and *Rursusque* instead of the old *Hevam*, *Deum* and *rursumque*. These are all small changes which do not affect the sense, and they are fair samples of the great majority of the changes made throughout. The new text, so Dom Quentin informs us, departs from the old in about a thousand places in Genesis alone. Some of the changes go a little deeper than the samples just given: *e.g.*, Gen. i.21, "animam viventem atque motabilem" becomes "animam viventem atque mutabilem." In chapter viii, verse 7, "dimisit corvum qui egrediebatur et non revertebatur" becomes "qui egrediebatur et revertebatur" (see note in Douai Version). In chapter xviii, verse 28, where Abraham is interceding for Sodom, he asks the Lord, "quid si minus quinquaginta iustis quinque fuerint, delebis propter quadraginta quinque universam urbem"; in the new text this becomes "delebis propter quinque universam urbem." Again, the revised text definitely gives the reading "upsa conteret caput tuum" in chapter iii. 15.

In the specimen of the text given above, taken from Gen., xvi. 7, the word *via*, in the right hand column, is enclosed between crosses. This is to show that the word between crosses is adopted as the correct reading, against the evidence of the three principal manuscripts G, A and O, or two of them. In this instance, G and A have the reading, *qui est in deserto Sur*, and O has a reading interpolated from an old version. Dom Quentin's rule was to follow G and A when they agree. Here they agree, but he concludes from the sense that there

is an obvious error. By referring to the *apparatus criticus* underneath the text, we get the whole history of why *via* and not *deserto* appears in the revised text. This *apparatus criticus* is a marvelous piece of work, and must receive a brief notice. The actual text on each page occupies only about one third of the space from top to bottom, the remainder of the page is devoted to three different *apparatus critici*. The first of these gives the variant readings of the three principal codices, G, A and O. The second gives the readings of all the codices, sometimes with references to the Greek and Hebrew, to the writings of the Fathers, and to the early printed editions. It is a monument of patient and accurate scholarship. The third gives the variant divisions of the text into chapters, paragraphs, and cola et commata.

MONUMENTUM ÆRE PERENNIUS

After going through the volume, we are forced to exclaim that the Commission for the Revision of the Vulgate “quasi apis tibi argumentosa deservit, Domine.” Eighteen years of most painstaking labor. Eighteen years of patient and persevering research. A gigantic work done for the first time in history, and done now for all time. No one need ever collate the manuscripts of Genesis again. In this one volume is contained all that all the manuscripts can tell us, collected by experts, and presented so that he who runs may read. What a splendid proof of the scholarship of the Catholic Church, a scholarship which will most certainly extort the admiration of all the wisdom of the world!

THE ESSENCE OF THE MASS

By J. BRUNEAU, S.S., D.D.

The last word on the essence of the sacrifice of the Mass, it seems to me, has just been said by Father Lepin, S.S., in his recent work.¹ As early as 1897 Father Lepin wrote his Dissertation for the Doctorate on the idea of sacrifice.² Now as in 1897, the oblation theory is the solution that he gives to the interesting problem, but in this new volume he conducts a much broader investigation, examines the doctrines of the Fathers and theologians from the earliest times to our day, and offers this oblation theory as the conclusion of a general history of the theological speculations on the sacrifice of the Mass.

Father Lepin does not reconcile himself to the idea common to many, that theologians should simply agree to disagree on this question of the essence of the sacrifice of the Mass, and especially that we should give up the hope of ever getting a solution. Hence, he started to make an inventory, both historical and logical, of the various opinions, to examine how and when the conflicting theories began to be formulated, and to describe the successive phases of their development, as well as the circumstances that accompanied their success or their falling into oblivion. He deems it of capital importance to analyze the method followed by each theologian, the reasons he adduced in favor of his teaching, the criticism he offered of opposing theories, and the objections brought against his own system. From this analysis and synthesis, from these pleadings and refutations, there must of necessity, he thinks, issue a valuable light on the importance of the respective theories. This historical and methodical investigation, revealing as it does the deepest and most contrary tendencies of theological thought, must of necessity show us the way whereby truth can be found.

This is the task Father Lepin undertook in insisting on the origin, development and interrelation of the various theories, endeavoring to reconstruct as exactly as possible the state of mind and the mental elaboration of ideas special to each writer, and deriving a lesson even from the obstinate return to systems many times refuted and

¹ M. Lepin, "L'idée du sacrifice de la Messe d'après les theologiens depuis l'origine jusqu'à nos jours," xi-815 pages, large 8vo, printed in small type.

² "L'idée du sacrifice dans la religion chrétienne principalement d'après le P. de Condren et M. Olier."

rejected, from the very persistency of the same discussions. To be all the more impartial, as well as to enable the reader to judge properly, texts must be quoted in their entirety and with their context. Such is his program and his task. We have no hesitation in saying that Father Lepin has succeeded in his task and filled his program.

The reason why there is such a diversity of opinions on the essence of the sacrifice of the Mass is, that theologians do not agree on what is the essence of a sacrifice. As Father Lepin says, what is most striking in the sacrifices of the Old Testament and in pagan rites is the immolation of animals, or the apparent destruction of solid or liquid substances. And, when contemplating in that light the great Victim of Calvary, one might easily be led to think that the sacrifice is essentially a destruction of life in honor of God.

The destruction or immolation theory, which, so strangely, has been held as traditional by many, is a very recent one. It is anything but traditional; it is not anterior to the Council of Trent. In fact, in 1563 only does it appear in the work of theologians who were anxious to refute Protestants, and thought it a good method to accept the Protestant definition of a sacrifice and then show all the same that the Mass was a sacrifice. This is a difficult task, if the immolation is required. Surely, no real immolation takes place on the altar. *Christus resurgens ex mortuis jam non moritur.*

Why, indeed, should immolation be required? On what authority? The Fathers, in so far as they have a theory, know only the oblation theory, and accept it only because they see that it harmonizes perfectly with the Scriptural data on Levitic Sacrifices and with the teaching of St. Paul (Hebrews) on Christ's sacrifice.

The precursors of the Schoolmen, whose mission seems to have been to transmit Patristic teachings to the Schoolmen, conceive the Mass, above all, as the oblation that Christ makes of Himself on the altar. The words, *immolare, immolatio*, are very often used by early theologians who strictly adhere to the Fathers; still, it is a significant fact that the meaning given to these words is very different from the one commonly attributed to them nowadays—as is clear from their texts and contexts (e.g., *sacratissimum corpus et sanguinem ipsius quotidie super altaris aram immolantes*).³ At the

³ Paschasius Radbertus, "De Corpore et Sanguine Domini," cap. 9.

Elevation, we find the words: *Christus in crucem levatur, sanguis immolatur*.⁴ Evidently they mean oblation—representative or figurative immolation—and they exclude every modification in Christ.⁵

From a careful study and a precise interpretation of their words—always fully quoted by Father Lepin—it is clear that, according to these early theologians, “our sacrifice of the Mass derives its essential value from the oblation that Christ makes to His Father of His holy Humanity, marked with a certain symbolism or sign of the immolation that He willed to suffer for us.”⁶ Robert Pulleyn, for example, clearly makes the sacrifice of Christ consist, not in an external act of immolation, but in the internal disposition of submission and homage—not in His death as such, but in the free offering of Himself to death, out of obedience to His Father.⁷

Peter Lombard clearly admits that the absence of real immolation does not prevent us from having a real sacrifice on our altars. What makes the Mass a true and real sacrifice, *hic et nunc*, is the presence of the divine Victim and the actual oblation He makes of Himself. Sacrifice and immolation, evidently, are not strictly correlative terms.⁸ The precursors of St. Thomas—Alexander of Hales, St. Bonaventure, Albert the Great—are very explicit; especially Albert, who states that, by true immolation at the altar, we mean *rei immolatae* (on the Cross) *oblatio per manus sacerdotum quia immolatio proprie est oblatio occisi ad cultum Dei*.

The Eucharistic sacrifice therefore consists in the real presence of Christ and His actual oblation of Himself under the sacred species.

Nor does St. Thomas consider as an essential element of sacrifice the idea of a real immolation or destruction. He rather emphasizes the concept of a certain action exercised towards the matter of the oblation and tending to make it a sacred thing: *Sacrificia proprie dicuntur quando circa res Deo oblatas aliquid fit*.⁹

So the sacrifice of the Cross was a true sacrifice, inasmuch as it was a loving act of self-oblation (*Passio Christi fuit sacrificii oblatio in*

⁴ Honorius Augustodunensis, “Gemma animæ,” lib. I, cap. 46.

⁵ Lepin, pp. 99-110.

⁶ Lepin, p. 135.

⁷ “Christus ergo factus obediens usque ad mortem, cui sacrificium passionis obtulit nisi cui patiendo obedivit?” (*Sententiæ*, lib. IV, cap. 14).

⁸ “Sententiarum libri quatuor,” lib. IV, dist. 12, n. 7.

⁹ II-II, Q. lxxxv., art. 3, ad 3.

quantum Christus propria voluntate mortem sustinuit ex caritate).¹⁰

In the Holy Mass the oblation that constitutes the Eucharistic sacrifice is that we have, by the positive will of Christ and in harmony with His divine plan, a visible representation of the bloody immolation that redeemed us on Calvary. This is done by the twofold consecration. So that out of the three elements mentioned by St. Thomas—the real presence, representation of the Passion, oblation—the last one seems to be the essential one. From St. Thomas to the Council of Trent, theologians affirm the faith of the Church in the reality of the sacrifice of the Mass; they teach that, and try to explain how, Christ's immolation on the altar is not real, but representative.

Gerson, the first of all theologians, may possibly (though this is not certain) have introduced as essential into the definition of sacrifice an element which, up to that date, most theologians (and even St. Thomas) had pronounced secondary—*viz.*, the destruction of the victim.

As one would naturally expect, Father de la Taille's "Mysterium Fidei" occupies a prominent place in this book. The work of Father Lepin was almost finished when the work of the great Jesuit professor was published. Gladly does Father Lepin take notice of the consecration—if we may say so—given by Father de la Taille to the oblation theory. But he also points out how unsatisfactory and unnecessary is that ritual oblation suggested by Father de la Taille to explain the relation of the Last Supper and the Mass to the Cross.

Simply, according to Father Lepin, Christ is present at the Mass as He was at the Last Supper (and also as on the Cross), and He offers Himself to God, now as then, with all the perfect dispositions of His soul. There is no immolation; hence the difference from the Cross. But there is both in the Last Supper and the Mass a representation of the immolation of Calvary effected by the twofold consecration and the two species.

This is the one sacrifice of Christ begun at the first oblation made at the moment of the Incarnation—*Ecce venio!*—and continued in the eternal sacrifice of Heaven. For there is a sacrifice in Heaven, as is so clearly stated by St. Paul (Hebrews), but of course under conditions different from those of the Mass. The great French school of

¹⁰ III, Q. xcvi, art. 4, ad. 2.

theologians in the seventeenth century furnishes the best, most clear, thorough and even eloquent representatives of this oblation theory. And, among the representatives of this school, Father Olier is the one who states it most clearly and consistently.

We are certainly indebted to Father Lepin for the way in which he explains Father Condren's doctrine, for it is made up (owing perhaps to his editor) of two theories, that of immolation insisted upon by apologists against Protestants and the oblation theory. The latter, as Father Lepin shows well, is really the doctrine of Father de Condren (and of Father de Bérulle) : this has never been shown so clearly before. The same may be said of Thomassin, whose eloquent exposition in classical Latin is really enchanting.

According to Olier, the *raison d'être* of the sacrifice is not in an act of destruction. In each of the four parts of the sacrifice of Christ—oblation, immolation, consummation, communion—Olier sees a complete and perfect sacrifice. He describes the effect of the consummation proper to the Resurrection under images which seem to connote ideas of purification and annihilation. But he means rather the opposite—*viz.*, a glorious transformation, which by taking away what was earthly in it lifts the victim to a superior state altogether divine. This annihilation is the doing away with the infirmities of the flesh, the imperfect state of the earthly life. "On the day of Resurrection, finding His Son immolated in the tomb, the Father came in the glorious light of His Divinity to complete in Him the Sacrifice, not leaving in Him any remains of His weakness and of His former state, of His state of flesh, dense, passible, mortal; so that consuming it entirely, He causes it to pass into a Divine state, as iron passes into the very state of fire."¹¹ Therefore, the essence of the sacrifice is, not in the immolation, but in the oblation of the victim. Nor is the Mass to be explained by an act of destruction, but its essence is the official oblation of Jesus Christ under veils and symbols, or more exactly, under the species which represent and commemorate His past immolation. This figurative act is made necessary by the positive will of Christ, whose intention was to remind us of the redeeming efficacy of His death. Should not a consideration of this kind incline us to believe that their view is right?

¹¹ "Explication des cérémonies," lib. VII, ch. 2. Translated by Mortimer, "Eucharistic Sacrifice," p. 33.

Bourdaloue and Bossuet clearly hold that same theory which in Father Olier's works is implied everywhere, and is often alone expressed. But, besides this main school, Father Lepin quotes a large number of schools in Germany, Italy, France, Belgium, and our own United States. Nowadays, though many have walked in the footsteps of Cardinal Billot and rehearsed his really unsatisfactory explanation, the oblation theory is held more and more commonly. Theologians have come to recognize that sacrifice does not demand destruction. It should be easy then to go one step farther and accept the theory which, I sincerely believe, Father Lepin has proved to be the traditional one, if there is any such.

To be absolutely complete in his investigation, Father Lepin quotes names and books which only incidentally give superficial expression to that theory. He finds it in Batiffol, a well-informed historian of dogma. Perhaps he might have quoted a number of articles from the American periodicals, when, twenty or twenty-five years ago, theologians of these States debated this question. Certainly the writer of this article, who then sided almost alone with Father Lepin in favor of the oblation theory, is glad to register the progress accomplished in this direction during the last quarter of a century.

Certainly, we are very far from the days when Father Tanquerey could write serenely (in a footnote) of that opinion: *Hæc opinio magis pia est quam theologica*. A very summary statement that was! With the audacity of a young professor the present writer suggested to his students to alter the sentence into: *Magis vera quam a theologis cognita*. Thus, the printer would have only few letters to change—and the reader, everything. Pious indeed is this theory, and so important for the development of piety; but it is *theologica* also, since none of the theologians anterior to the Council of Trent defended any other, since it was the only one accepted at Trent, since the others have been suggested after the Counsel of Trent, less because of intrinsic evidence than of embarrassment in answering Protestant objectors, who so legitimately, this time, protested against attempts at inflicting death on the Author of life. It is, indeed, very gratifying to the writer to see the ground gained by a theory which had appealed to him from the days of his seminary as the simplest, the most satisfactory, and the most inspiring.

But it is strange to see how theologians hesitate to accept it entirely

and make use of it. Had Father de la Taille adopted it, I think he would have thus avoided all that is objectionable in his ritual theory. Father Lepin's book is a mine of information, a history of theological thought full of life and interest, the history of a battle—of a victory especially. It gives a beautiful and consoling solution, where others—even Father de la Taille—had left, and perhaps aggravated, a problem. We wish and hope that, according to the desire of the writer, his book will contribute to make the Holy Sacrifice better known, loved, offered and utilized.

REASON AND THE CATHOLIC FAITH

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

Samuel Johnson once said to Boswell that an "obstinate rationality" prevented him from entering the Catholic Church. It may very much be doubted whether that was the real reason. All his life Boswell pined to be a Catholic, and it was his greatest misfortune that he never did. Johnson also felt a great tenderness towards the Church, and must surely have discussed its tenets with his friends, the Benedictines of Paris, in whose house (as he himself boasts) he had a cell "reserved," whenever he should think fit to use it. Johnson rightly thought that the Catholic Church was the only one which could bring real solace to the deathbed, and it will be remembered that, according to the story told of Melancthon and his mother, that least unpleasing of the reformers was much of the same opinion.

But Johnson never got beyond the thought of the Church as a fear-dispeller, nor arrived at the idea that she was the God-ordained institution wherein men should strive for the salvation of their souls, and where they can obtain the help that they need in their various difficulties. He differed, however, from most of his contemporaries in seeing the logic, and indeed necessity, of the leading doctrines of the Catholic Faith, in so far as they are matter of controversy with Protestants, starting from the premises from which the Church does start; and these he defended in argument. It is in fact most difficult, when this side of his character is studied, to discover where the "obstinate rationality" had its foothold. What seems possible is, that he was just adopting the common attitude, not merely of his day but of the days before and since, that Protestantism is rational and Catholicity is not.

This is in many ways the key problem with which the Church has to deal. The man in the street has been brought up to believe that it is sheer waste of time to explore the vast thicket of follies and worse which represents the Catholic Church, and being at best, like most of his fellows, indisposed for unnecessary intellectual exertion, he smiles or sighs when he hears of some friend having "turned Papist," and congratulates himself on the possession of supe-

rior powers of mind. Of course, in their turn the Protestant bodies are nowadays being attacked as devoid of reason by the people who join "Rationalistic" Societies, purchase "Rationalistic" literature, and decline to believe that anything outside their purview is other than mental chaos. How the indifferent, still more the "rationalist," is to be persuaded to examine his position in order to see whether it is really tenable or not, is perhaps the very greatest difficulty which apologetics have to face today. Of course, there is an historical explanation for the idea, which I have recently dealt with in a little book in which, though only in part, this matter of reason is considered as it must necessarily be when science is under discussion.¹

But, to begin with, is it really true that reason is alone to be found outside religious bodies and unreason within them? Professor Whitehead,² who is not a Catholic but who *is* a philosopher, makes it perfectly clear that just the contrary is the case. True religion is faith in harmony with pure reason, and, to carry the war into the enemies' country, true science is based, willy nilly, on pure faith. The Catholic, indeed any religious man, has to make an act of faith, but he has first of all investigated his reason, and found that it approves of his doing so. He has to make the same kind of acts of faith as the man of science does—as we all do, although most of us are entirely oblivious of the fact. He has to believe in the date of his own birth, the existence of persons and places whose acquaintance he has not made, and so on. For readers of this REVIEW I need not labor this point further. The author just mentioned says that St. Anselm could not find any rest for his mind until he had set down what he believed to be an irrefragable proof of the existence of God—not that he doubted that existence, but that it was essential to his orderly mind that there should be a sufficient proof, and that such proof should be formulated clearly. Once that was accomplished, St. Anselm was ready to go ahead with his theological labors; but first of all a solid footing of reason must be established for the preambles of faith—a stable foundation was required before the future edifice could be built in security.

¹ "The Catholic Church and its Reactions with Science," (New York, 1927). This particular point is more fully discussed by Leo Ward in "The Catholic Church and the Appeal to Reason" (New York, 1927).

² "Science and the Modern World" (New York, 1926).

On the contrary, the man of science gets up in the morning and begins or continues the erection of that part of the edifice with which he is concerned, without a moment's reflection that he is doing precisely what he laughs at the man of religion for doing—that is, accepting on faith all the fundamental things on which his work rests. For he cannot advance one single step until he has admitted that there is such a thing as causality. "Nothing happens without a cause," said Leucippus, and this statement has been recently described by Boodin as "perhaps the most momentous hypothesis in the history of science." Our scientist must, furthermore, presuppose that order is universal, which the same writer characterizes as "a stupendous venture of creative imagination." "There can be no living science," says Whitehead most properly, "unless there is a widespread instinctive conviction in the existence of an *Order of Things*, and, in particular, of an *Order of Nature*." Now, let it be noted that it was precisely on this very faith in the order of nature that Hume built his "Dissertation on the Natural History of Religion." Hume must have known quite well that he had not proved that order—unbroken order—is the law of the cosmos. Those people—and there are quite a number—who protest that they will believe nothing which they cannot understand (a sadly limiting condition for most of them!), and nothing which is not capable of being proved (presumably by the laws of formal logic), have obviously never reflected on the fact that, if they stick to that determination, they have left themselves without the possibility of believing in anything, even in their own birthday. And, whilst we are on this point of an orderly nature, it may be remarked that the emergent evolutionists—*i.e.*, those who believe with Bergson in a "*dieu qui se fait*"—seem to be on the horns of this dilemma; if their god does not know where he is going, there can be no such thing as order, since order implies a plan; and, if there is no such thing as order, there is no such thing as science, and the cosmos is a chaos. On the other hand, if—as seems indubitably the case to common observation and sense—there *is* order in the universe, then there must be a plan; which precludes the blind, blundering deity idea. However we look at the matter, Whitehead is right: it is the Church which is really rational, and it is the Rationalistic Societies which are really irrational—*i.e.*, on their own showing that nothing

must be accepted on faith. However, there are other points for consideration, though this which we have been dealing with is second in importance to none.

The fundamental difference between the Catholic Church and all Protestant denominations is, that one believes in a real solid body of objective religious truth, while the others do not. That is what the subjective teaching of the Reformation has brought about. Luther's "*Sic volo, sic jubeo; stat pro ratione voluntas*," is the main plank of all Protestantism, and above all of that type of Protestantism (the most Protestant of all) which apes the doings, and would, if it could, absorb the name of the Catholic Church. In the body to which that section of a sect belongs, may be found every form of belief down to the minimum which one supposes to be a belief in God, though perhaps in the all-inclusiveness of Anglicanism there may be room even for a denial of that dogma. Somebody in *The New Republic*—was it Dr. Jenkinson, the prototype of Jowett?—said that true Christianity embraced every kind of belief and disbelief, even a sincere denial of all its own fundamental teachings. That is what subjectivism has brought the Church of England to. Doubtless, other Protestant sects are in much the same case—with, we are told (probably correctly), the exception of Presbyterianism, which does seem to be possessed of and hold on to a very considerable core of dogma. As to the others, as Father Knox (long before he was *Father Knox*) pointed out in "Some Loose Stones," their task is so to accommodate and reduce and compress the pill of religious dogma that it may pass through the narrow œsophagus of Jones—Jones of the difficult swallow. Jones, who is "such a good man, *anima naturaliter Christiana* and all that"—Jones, the highly respectable "banker in a provincial town"—Jones cannot possibly believe in the Virgin Birth, let us say. What is to be done? Jettison the belief, for, at all costs, Jones must be secured. That is the harvest of subjectivism, as it is being reaped to-day in a Prayer Book, which between the same two covers contains two diametrically opposed explanations of one doctrine, and that one of the most fundamental. The "Rationalists" are at liberty, if they choose, to call this kind of thing irrational, but Catholic teaching is quite otherwise. There are a certain number of dogmas (not so large a number as most suppose) which must be held "*Quicumque vult*" (the New

Prayer Book has been "improving" that ancient document)—if a man is to be a Catholic. Some of them transcend man's comprehension, but not one of them is contrary to his reason. They have most of them to be accepted on authority, no doubt; but no man really accepts them, as a true matter of faith, until first of all he has firmly established in his mind the conclusion that the organization from which he is thus receiving them is in fact entitled to demand his belief in them. Otherwise, what he is doing is making an act of credulity. That is precisely what for the most part the non-Catholic world, in so far as it is interested in the matter at all, cannot comprehend. "Catholics have to believe what their Church teaches them, poor deluded souls!" Well, non-Catholics may think we are deluded, but at least we have done what others have probably never attempted: set ourselves seriously to the task of deciding, by the use of the reason which God has given us, whether the claims of the Church to be heard and obeyed are or are not solid and incapable of refutation. Doubtless, many, many Catholics have never had to confront this question; they have been born in the Faith and seen no reason for doubting it, though of course the motives of faith have been taught them as children. But the vast, continuous, diversified procession of converts, what of them? Every man and woman of these has made the appeal to reason and nothing else, and has found satisfying the reply which reason has given.

Of all these things the readers of this article are no doubt well aware, and an apology for such obvious statements is almost necessary, but these points are emphasized because the writer firmly believes it is just along this line of argument that so much good can be done. Get a man to think that the Catholic Church is not unreasonable, and you get him to look at things from a perfectly different angle; for his ordinary angle—if indeed he has one—is that the Reformers came out of the Catholic Church because it was a mass of humbug and lies, and took with them all the shreds and patches of belief which were of any possible use. "See," they will exclaim, "the kind of hodge podge which they have made of these tenets, and then imagine what must have been made of the refuse with which the old Catholics were left! Why worry about examining Catholic claims?" That, I affirm, is the attitude of a vast number of persons who believe that, because the Anglican Establishment has a nebulous

theology, it cannot be possible for another body to have one to which that term, at the very least where essentials are concerned, can in no way be applied.

There is another side of this subjectivism which has been much supported by a saying of Pascal which is very dear to the minds of many: "The heart has its reasons, of which the head knows nothing." Misinterpreted as it too often is, this phrase seems to be a great favorite to-day with those—and there are many of them—who have lost not only any ideas of what is meant by clear thinking, but, it would almost seem, any capacity for it. In a moment of religious effervescence on leaving a church where he and Johnson had been attending service, Boswell burst out with a desire to be a really good man. The older man, who knew his Bozzy well, sternly warned him against confusing sentiment with conviction. The heart of course, as a physical organ, has no reasons of any kind; and the phrase certainly does not mean that we are to be swayed by our emotions, as so many suppose, or still worse to be persuaded that a course of practice or a scheme of belief is right, because it appeals to those same emotions. Dealing with the religions of the Orient, Fournier in his book on "Comparative Religion" says that "the western temperament is primarily matter-of-fact, or, if you like it, historical or scientific; while the eastern temperament is primarily romantic, poetic and artistic. Whereas in so vital a matter as religion our first query would be 'Is it true?' the oriental mind, left to itself, would hardly ever dream of asking such a question. Instead of the fact, he always looks to the idea; and the acceptability of the idea is his criterion of assent."

This is pure pragmatism in religious matters; but it is precisely what is to-day the attitude of many who would consider Pascal's phrase as covering their position. Of course, that is not what Pascal meant; he makes that pretty clear by saying—although many would not agree with him—that it is the heart which perceives that there are three dimensions in space. This seems to make it clear that his phrase alludes to those things which we accept as axioms, though we know that they are insusceptible of proof according to the laws of formal logic. But then, as already said, a man who makes himself the absolute slave to such laws practically commits intellectual suicide.

At any rate, whatever Pascal may have meant, this is certain : in her official declarations the Church always and everywhere insists on the sovereignty of reason, and makes it a matter of faith that that reason is itself capable unassisted by teacher or even revelation of coming to a knowledge of God. It is precisely because they regard her as the enemy of reason that so many turn away from any consideration of the claims of the Church. Once again it has to be asked : What is to be done to force mankind to examine into what the claims of the Church really are ? It is not the difficulty of accepting the teaching of the Church which keeps the multitude out of it ; it is utter indifference, even more to-day than hatred, which prevents them from so much as turning a half-sleepy eye in her direction.

LAW OF THE CODE ON DIVINE WORSHIP

By STANISLAUS WOYWOD, O.F.M., LL.B.

DIFFERENCE OF OBLIGATION BETWEEN PERSONAL AND REAL VOW

A vow as such obligates only the person who makes it. The obligation of a *real* vow is transmitted to the heirs, and also that of a *mixed* vow in so far as it is *real* (Canon 1310).

The very nature of a vow makes it clear that nobody can by his vow place an obligation on a third person. Vows by which mothers offer their infants to God, promising to give them to the priesthood or the religious life, vows made by the citizens of a town or village to do certain things in God's honor year after year, and all such vows impose certain obligations on the persons who make the vows, but they cannot place that obligation on the child or on the future citizens of the town. If the present inhabitants of a town decide to make a vow and pass an ordinance to insure the keeping of the promise, those who did not make the vow have no other obligation than the city or town ordinance generally imposes (*i.e.*, obedience to proper authority). Furthermore, the future citizens may rescind the ordinance like any other. Custom may develop from the uniform actions of the majority of a community which acquires the force of law. Canon 28 treats of customs *præter ius* (*i.e.*, dealing with matters which are neither commanded nor forbidden by law), and declares that, if a community knowingly and with the intention to bind itself observes a certain reasonable custom, it becomes a law for that community after forty years of uninterrupted practice.

Besides personal vows, there are the so-called *real vows* (*i.e.*, vows by which a person promises to do something with all or part of his material possessions). If that person dies before he has complied with such a promise, his heir is burdened with the obligation of the vow, because a real vow attaches to the material possessions of the person who made a promise to God concerning his goods. The heir may be successor to the goods of the deceased either by the law of succession or by appointment by last will and testament. In either case, he must assume the obligation of a real vow together with the inheritance. Before the goods promised by vow can be applied to the purpose for which they were promised, the lawful debts and

obligations incumbent on the deceased must, as is evident, be paid out of the estate. If the deceased disposed of his goods by last will, he may have burdened a specific legacy with the payment of a certain specified obligation. He may, therefore, charge his legatee instead of his heir, or heirs, with the obligation of his real vow.

If there are several heirs who succeed to the possessions of the deceased, and if they inherit in equal shares, they are obliged to contribute in equal portions to the satisfaction of the vow; if they inherit in unequal shares, they would be bound to contribute in proportion to the amount inherited by each. If there are heirs and legatees, it is difficult to say definitely whether the heirs only are bound to attend to the fulfilment of the vow, or whether the legatees also share the obligation in proportion to the amount which their legacy bears towards the sum total of all personal and real property of the deceased. There would be no difficulty if it were certain that the term "hæredes" in Canon 1310 meant the same as the terms "heirs" in the laws of the United States, for one might then place the obligation of a real vow on the heirs to the exclusion of the legatees. Legatees are persons who receive a gift by last will, which gift is usually to be paid from the personal property of the deceased, but may also by disposition of the testator have to be paid from the real estate. Unless the testator in his last will imposes the obligation of his real vow on his heirs, or on certain devisees or legatees, it seems that the entire bulk of his temporal possessions (both personal and real property) is according to the law of the Church charged with the obligation of the unsatisfied real vow; wherefore, all persons who in any capacity whatsoever share in the goods of the deceased, must consequently share in the obligation of the real vow in proportion to their share of the temporal goods of the deceased.

If one vows, for instance, to do certain personal service to a hospital, church, etc., and to contribute to the same a certain amount of money or other property, such a vow is called by the Code a *mixed* vow. The promise of personal service ceases with the death of the promiser, but that part of the vow which refers to his temporal goods devolves on his heirs.

Theologians discuss the question whether the obligation of the heirs arising from a real vow of the deceased is an obligation of strict justice or of religion for the heirs. The distinction between

the two sources of obligation is perhaps not so important in an actual case as may appear at first sight. The Code of Canon Law does not enter into this question, but insists that the obligation of a **real vow** attaches to the temporal goods of the person vowing, and is transmitted to his heirs. Indirectly, however, one may argue from the Code that, if the obligation of the decedent is transmitted to his heirs, the obligation of the heirs is identical with that of the decedent—namely, an obligation of the virtue of religion. There are theologians who assert that the obligation of the heirs is an obligation of justice, but they have no convincing arguments to show how or why the obligation of the heir is changed into an obligation differing from that of the decedent. Practically, as we said before, there is not a great deal of difference in so far as the confessor is concerned. If he finds that an heir has succeeded to the obligation of a real vow, and that the matter is sufficiently important to constitute a grave obligation, he would have to insist that the penitent fulfill the obligation, and, if the latter refuses to do so when he can, he would not be worthy of absolution, irrespective of the question whether his obligation is one of justice or of religion.

CESSATION OF VOWS

A vow ceases in the following circumstances: (1) with the expiration of the period of time appointed for the ending of the obligation; (2) with the substantial change of the object or matter promised; (3) with the failure of the condition upon which one had made the vow depend; (4) with the cessation of the final purpose of one's vow; (5) by annulment; (6) by dispensation; (7) by commutation (Canon 1311).

The first four causes for the cessation of a vow result from the very nature of private vows. Since the extent of the obligation which one assumes depends on one's own will and intention, the obligation cannot extend beyond one's will and intention. If the person who made a vow specified the time within which he intended to fulfill a certain promise made to God, and beyond which he did not assume any obligation, the vow ceases with the expiration of the period of time, even though by sinful neglect he did not keep the promise within that time. It is evident that, if the object or matter of the promise has through circumstances been changed substan-

tially, the promise itself may have become impossible. What is a substantial change? We believe that it is such a change of the act or object promised that under the changed circumstances it is not, morally speaking, the same act or thing. The term "substantial change" is not to be understood in the one sense of change of the nature of the object only, but in its wider sense of such a great change that, morally speaking, the act or thing promised is now very different from what it was under the circumstances under which the promise was made. Though the Code does not explicitly mention the moral impossibility supervening before the fulfilment of the vow, it seems that the "substantial change of the matter promised" (Canon 1311) is meant to express in other words the moral impossibility. Since human beings are not, as a rule, good judges in their own cases, it is advisable to submit one's judgment in these cases to the disinterested opinion of a prudent third person, especially of one's confessor. For according to the Word of God (Eccles., v. 3-4) one should not delay the vow made to God: "displacet enim ei [Deo] infidelis et stulta promissio; sed quodcumque voveris, redde; multoque melius est non vovere, quam post votum promissa non reddere."

The other two reasons for which a vow ceases of itself are: failure of the condition upon which one had made his vow to depend, and cessation of its final purpose. A person who, for instance, promised an alms to the poor or vowed to perform some other good work if he should get a certain favor from God within a specified time, would not be obligated to what he promised if he did not get the favor within such period. The cessation of the final purpose (*i.e.*, the purpose intended by the one making the vow) evidently excuses one from doing the thing promised, because the doing of it would under this hypothesis have become useless or would not achieve the purpose one had in view when making the promise.

The other three ways in which one is relieved from fulfilling a vow are: annulment, dispensation, commutation. The annulment (in Latin *irritatio*) may be either direct or indirect. The direct annulment of a person's vow can be made by any superior who has the so-called "domestic power" (*potestas dominativa*) over the will of his subject. The Code does not specify the superiors who have such power over others, nor the acts of the will over which they

must have control so as to annul, if they please, the vows made by their subjects. Who are the persons who have this power over the will of another so that the subjects can make vows only under the implied condition, "if the superior consents"? They are: (1) the father over the children who have not yet attained the age of puberty. There are sufficient texts in the old *Corpus Juris* which declare that the father has that power and can annul the vows made by his children before they were of the age of puberty. If the father is dead or has lost his authority and a legal guardian is appointed, he has authority to annul such vows before the children entrusted to him attain the age of puberty, but, according to some canonists, not after they have reached that age. To the father belongs the authority to annul the vows of his children made under the age of puberty even after they have come to that age, unless the child made a new vow after the age of puberty.

The second class of superiors who have the authority to annul the vows of their subjects are the religious superiors. As it is necessary that the subject has pronounced the religious vows, the superiors have no authority directly to annul the vows of novices, postulants and other non-professed members of the religious household. The texts in the old *Corpus Juris* are very explicit, notably the following: "A monk is not permitted to make a vow without the consent of his abbot; if he nevertheless makes a vow, it must be broken" (*Decretum Gratiani*, c. 2, C. 20, qu. 4). The texts of the *Corpus Juris* attribute to the superiors of monks and regulars the authority to annul the private vows of their subjects, but do not speak of religious communities of women. Nevertheless, many canonists attribute the same authority to the superioresses in all religious organizations of women for the reason that all professed religious by the vow of obedience give up their own will.

The third class of persons who may have the right to annul private vows are husbands in reference to the private vows made by the wife during the marriage. This right of husbands is not certain. There is no text of law either in the old *Corpus Juris* or in the present Code of Canon Law. There are two texts in the Sacred Scriptures (Num., xxx. 7-13; Ephs., v. 24) from which many canonists argue that the husband has authority to annul the vows of his wife. However, it cannot be proved that the wife is subject to the husband in

the same manner as a religious is subject to his superiors, or a child under the age of puberty to his father. The wife is subject to the husband in reference to conjugal intercourse, in reference to the education of the children and the administration of family affairs, but in all other respects the wife is the equal of her husband. The greater number of canonists explain the texts of the Holy Scriptures as applying to vows of the wife concerning the affairs in which she is subject to the husband. The text from the Book of Numbers states very explicitly that a wife's vows may be annulled by the husband, but he must declare his mind immediately when he hears of the vow, for, if he waits a day, he is supposed to have consented and may not afterwards annul his wife's vow. From the manner in which this matter is treated in the said passage, one should consider it part of the ritualistic precepts of the Old Testament rather than a general principle of morals.

In the following Canons the Code treats of the annulment, dispensation and commutation of vows.

ANNULMENT OF VOWS

He who has domestic power (*potestas dominativa*) over the will of the person making the vow, can annul the vow validly, and for a good reason also licitly, so that its obligation never revives afterwards.

He who has not indeed power over the will of another, but over the matter which is made the object of the vow, can suspend the obligation of the vow for such a length of time as the fulfilment of the vow would be to his prejudice (Canon 1312).

We have before explained who the persons are that have dominative authority over the will of others. The Code declares that the persons who have that authority may, even without any reason, validly annul the vows of their subjects, but they act illicitly in the exercise of their authority if without a good reason they annul a vow of their subjects. The effect of the annulment is that the obligation of the vow is absolutely extinguished, and does not become effective even after the person has ceased to be subject to the domestic authority of the superior. One who has domestic authority over his subjects can annul their private vows, even if those vows were made with their permission or consent and with the

promise of the superior that he will not make use of his authority to annul the vows. It is evident, however, that in those cases the superior sins more grievously by annulling the vows without a good reason. Private vows made by a subject with the permission of the superior may be annulled by the successor in office of this superior, for the permission of the superior does not restrict the authority of his successor.

AUTHORITY TO SUSPEND VOWS

The second paragraph of Canon 1312 speaks of the authority to suspend vows, which authority is at times called power to annul vows indirectly. It is, however, no annulment properly so called, but merely a suspension of the obligation for the period of time one remains a subject to the domestic authority of a superior. The term "superior" is to be understood in a general sense of the father towards his children who have reached the age of puberty, of the head of the household towards the servants, and of all other persons who have certain rights over others and whose rights would be prejudiced by the vow of a person over whom they have such rights.

The chief difference between the authority of annulling a vow by domestic power and the authority to stop another from fulfilling a vow because it interferes with one's right over the person, is that, in the first instance, the vow absolutely ceases forever, while in the second case the vow does not cease but is suspended, and the obligation returns as soon as the person becomes free and independent of the party suspending the vow. Moreover, if (*e.g.*) a young man or woman before their emancipation from the paternal authority after the age of puberty, made a vow with the permission or consent of the father, the latter cannot afterwards suspend the vow. The same applies to master and servant.

DISPENSATION FROM VOWS

Vows which are not reserved, may for a just cause be dispensed by the following persons, provided the dispensation does not impair the acquired rights of a third party: (1) by the local Ordinary in favor of all his subjects and also transients (actually staying in his territory); (2) by religious superiors of clerical exempt organizations in favor of their religious subjects and all those persons who

live habitually within the precincts of the religious house (cfr. Canon 514, §1); (3) by those who have received authority from the Apostolic See to dispense from vows (Canon 1313).

Canon 1309 states that the only private vows reserved to the Holy See are the vows of perfect and perpetual chastity and the vow to enter a religious organization of solemn vows, if made unconditionally and after the completed eighteenth year of life. All other private vows may be dispensed with by the persons enumerated in Canon 1313. The phrase "provided the dispensation does not impair the acquired rights of third parties," is important, for the authority to dispense with vows on the part of all persons inferior to the Roman Pontiff is conditioned by that phrase. The meaning of the phrase is evidently that the third party has been informed of the vow another made in his favor, and has accepted the offer. It is the same as the voluntary offer to another of a promise of a donation or anything else of value (spiritual or temporal). By his acceptance of such a voluntary offer, the person acquires a right to what has been offered, especially when the offer is confirmed by vow. Without the consent of this person, no one inferior to the Roman Pontiff can dispense from the vow. The Supreme Head of the Church has jurisdiction over the rights of the party to whom a promise by vow has been made, because of the vow through which the party acquired the right, and the supreme administrator of all things spiritual may for a weighty reason demand of a subject the sacrifice of some right.

Another essential condition in the dispensation from private vows by the persons mentioned in Canon 1313 is, that there must be a just cause for granting the release from the vow. This cause or reason, furthermore, must be in proportion to the importance of the respective vow. The greater the things promised, the more serious and urgent must be the reasons offered by the one who seeks release. It is not possible to state in general what reason would be sufficient in every case; every individual case with its circumstances has to be considered. If there was want of sufficient reflection, excitement, haste, momentary great spiritual joy or depression, if one did not foresee or sufficiently weigh the possible circumstances which might make the fulfilment of the vow unusually difficult—all these things may be considered when there is question of dispensing from

a vow. In any case, if the person granting the dispensation considered some fact or circumstance a just cause for dispensation, and if the one making the request did not voluntarily and seriously falsify the reason for his release, the dispensation is valid.

The Code does not give the confessor the faculty to dispense from private vows; wherefore, unless he obtains delegation either from his bishop or from the Holy See, he cannot dispense. However, the confessor is not infrequently requested by penitents for release from some vow, and recourse to the bishop or the Holy See is not desirable if it can be avoided, for the priest who in a session of several hours in the confessional gets such cases has difficulty in keeping them in mind accurately; besides, writing for the dispensation and having the penitent come again are burdens both priest and penitent desire to avoid, if possible. The confessor should, therefore, investigate the following points: (1) Whether there was a vow at all or merely an ordinary promise or good resolution. If the person did not know and think of the new and grave obligation assumed by a vow, he cannot be said to have intended to make a vow. (2) If his excitement was great, and he says that, before he knew it, he had made a promise to God, he did not act with deliberation, nor has there been sufficient will and reflection on what he did or said. Vows cannot be made in that manner.

The reasons for the cessation of vows discussed under Canon 1311 may also be considered by the confessor especially: substantial change of the matter or object of the vow, the conditional vow (for, if the penitent made the vow under condition and that condition was not verified, there is no vow), and the final purpose for which he made the vow (for, if that has ceased, there is no further obligation). Confessors of the Mendicant Orders, and of other religious organizations who participate in the privileges of Mendicants, have through papal concession the authority to dispense from all private vows except those reserved to the Holy See—and, of course, from those in which a third party has acquired some right, as explained above.

COMMUTATION OF VOWS

The good work promised in a non-reserved vow may be commuted into a better one, or an equal one, by the person himself who has

made the vow; but for changing the promised good work into a lesser one the power of dispensation is required, according to the rules of Canon 1313 which states who has the power to dispense with vows (Canon 1314). Vows made before making religious profession are suspended so long as the person remains in the religious organization (Canon 1315).

That the person making a vow could change the good work promised into an evidently better work was considered permissible long before the Code, though there were, as Ferraris says ("Bibliotheca," VII, s. v., *Votum*), several weighty authors in former times who maintained that without ecclesiastical authority no substitution of another for the promised good work could be made. To change the good work into another of equal value by the person who made the vow was not considered to be within the power of that person by the majority of canonists and moralists, but there were so many who defended the opinion that the one vowing could make the change that the latter opinion was considered probable before the promulgation of the Code. Canon 1314 authoritatively settles the controversy in favor of the more lenient opinion.

In trying to explain why a person who made a vow can change the promised good work into a better or an equal one, some authors argue that God in His goodness is willing to accept a better or an equally good work instead of the promised one. The truth seems to be that, once the vow is made, it is beyond the power of the person to change his vow in any way, even for something better or equally good. The only reason why the change can be made, is because the law of the Church allows it, making use of her authority. The old *Corpus Juris* explicitly conceded to the person making the vow the privilege to change it into a better good work (c. IV, lib. III, tit. xxxiv, c. III, lib. II, tit. xxiv). For changing the promised good work into an equal one, we have not found an explicit concession in the *Corpus Juris*, but the opinion that it could be done by private authority gradually gained the favor of moralists.

Canon 1315 states that the vows made by a person who later makes profession in a religious organization, are suspended while the person is bound by the religious vows. Here we have evidently a commutation of one's vow or vows into a better good work—the religious profession and public dedication of one's life and activity

to the service of God. The Code does not say that the private vows are wiped out, but that they are suspended, because for practical purposes it suffices that one be relieved from the obligation of the private vows while one perseveres in religious life.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Instrumental Music in Church

THE ORGAN

Of all instruments of music, the human voice is the most perfect, because it is most admirably adapted to give expression to the most varied emotions which in turn sway the heart of man. One of the oldest and most persistent instincts of mankind is to imitate, reproduce, or amplify the human voice. Musical instruments of every description, from the primitive reed pierced by a few holes and emitting a few monotonous sounds to the Strad or the modern grand organ, all serve but that one purpose. Musical instruments are as old as the world; in their use man has sought comfort in grief and increase of his happiness; their harmony has enhanced the beauty and solemnity of both public and private functions among civilized peoples, and there probably never was a time when not only vocal, but likewise instrumental music, formed part of the public observances of religion.

This is not the place to study the history and evolution of instrumental music; however, it will be useful briefly to examine the place of this kind of music in the sacred ceremonies of the Old Law, and the manner in which it came to form an almost integral part of Catholic worship.

The Bible ascribes the fabrication of the first musical instrument to Jubal, the son of Lamech: we are told that "he was the father of them that play upon the harp and the organs" (Gen., iv. 21). Obviously, there is no question here of organs in the modern sense of the word: Jubal's "organs" are only a generic name for wind instruments of every description, for it is hardly probable that those primitive musical instruments were very much more than rustic reeds or flutes and similar instruments. However, the rapid progress of all the arts and crafts led to a wonderful improvement of musical instruments. Trumpets appear to have been the only instruments used by the Israelites for religious purposes. Some of these were made of brass, others were only the horns of rams—these last were cere-

monially blown to mark the beginning of the New Year. Two silver trumpets, made by the command of the Lord, were used not only for the purpose of giving various signals, but for exclusively religious objects: "If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace offerings . . ." (Num. x. 10). Sacred History tells us what rôle the trumpets of the priests played at the taking of Jericho. When the temple came to be built, and already in the reign of David, there was a vast number of musicians, playing on divers instruments, who accompanied the singing, thus adding luster to the liturgical functions of the tabernacle and the temple.

Nor was the use of musical instruments confined to the Jews. We gather from the Book of Daniel that music was an integral part of the religious ceremonies of the Assyrians. The Liturgy of Holy Saturday has familiarized us long ago with the names of the manifold instruments composing the orchestra which played at the dedication of the golden statue set up by Nabuchodonosor the king.

The early Christians rigidly banned musical instruments from their religious assemblies. At any rate, there is no mention of their use, and several texts positively show that, at least in the period preceding the Peace of the Church, the singing of the clergy and people was unsupported by any instrument whatever. There are writers who think that the hymns and psalms were accompanied on the harp or lyre. This may have been the case in private singing, but there is no document to prove the use of these instruments in the public services of the Church. A text of Clement of Alexandria can hardly be said to prove more than the above-made statement: "Though we no longer worship God with the clamor of military instruments, such as the trumpet, drum and fife, but with peaceful words, this is our most delightful festivity; and if you are able to accompany your voices with the lyre or kithara, you shall incur no censure" (cfr. Burney, "Hist. of Music," II, 26). It seems to be a matter beyond doubt that, when writers of the first three or four centuries speak of the lyre or harp as accompanying the sacred chant, there is never question of ecclesiastical or liturgical chant. We know how strictly the Eastern Churches have clung to the primitive observance: no other sound is heard at their liturgical services, save that of the

human voice. A like exclusiveness is observed in the Papal Chapels at Rome, where the sound of the organ is never heard, but only the human voice. But all the world knows the wonderful music composed for the Papal choir and the brilliant *maëstria* with which it is executed. The severity of the primitive Church will be readily understood when we bear in mind the uses which instrumental music was then put to. The organ is a familiar, and all but indispensable article in the furniture and decoration of a modern church, and church and organ are so closely linked together in our minds that we look upon the organ as a purely ecclesiastical object, or as serving a religious purpose, even when we find it placed in some of our public halls. This association is, of course, mainly due to the fact that the improvements which the primitive organ received in the course of the centuries, especially in the eighteenth, is almost exclusively owing to its concurrence in the solemn services of the Catholic Church.

However, the organ is not a Christian discovery, but was already known in the third century before our era. Its inventor was a barber of Alexandria, one Ctesibius, who had likewise a taste for mechanics. He observed that the counterweight of a movable mirror, used for the purpose of his trade, produced a musical sound by the force with which it drove the air out of the tube in which it moved. Basing his experiments on this principle he succeeded in constructing a machine consisting of a hollow vessel inverted, with an opening on the top, to which was attached a trumpet. On water being pumped into the vessel, the air was forcibly driven into the trumpet, thus producing a very powerful sound. This was the first step on a road which has led to the building of our modern organ. The idea of Ctesibius was developed by another engineer, a certain Hero. He constructed a musical instrument in which the air was conveyed from the vessel not only to one, but to several pipes, placed in a row and arranged in the order of a musical scale, any one of which could be made to sound at will. Water being the chief motive power, the instrument was called *hydraulus*. Vitruvius gives an elaborate description of an *hydraulus*, which shows that by the first century there was already a great advance upon the invention of Ctesibius and Hero. The *hydraulus*—or organ, as we may now call it—obtained an immediate and immense popularity, even em-

perors becoming not only patrons of the new instrument, but performers as well. Suetonius relates that, when Nero was reduced to flee from the pursuit of those who sought his death, he vowed that, if he escaped with his life, he would enter the public contests as a performer on the organ and other instruments. Claudian, a pagan poet of the fourth century, writes with enthusiasm of the organist who, with a light touch, sends forth powerful, rolling sounds, and by his wandering fingers causes the innumerable voices which spring from the multitude of bronze pipes to sound, and who, with a beam-like lever, can rouse the struggling waters to song. We have here a description of an instrument of considerable size and perfection, for the poet was much struck by the number of pipes and the powerful bellows which were worked with handles of such size as to suggest beams. In point of fact, the pictures and engravings that have come down to us from early and medieval times, and which enable us to follow up the origin and evolution of the organ, make it quite plain that not only was the blower's task a laborious one, but even the performer on the instrument must have worked at the sweat of his brow. The keys had a breadth of several inches and the mechanism was so cumbersome that to strike a note on the keyboard had nothing metaphorical about it, but meant a blow with the clenched fist, or even with the elbow. There is a remarkable relief on an obelisk at Constantinople, dating from the time of Theodosius, which shows a stage, at the two ends of which there is an organ, the bellows being worked by two men. On the stage are seen flute players and dancers. This scene helps us to understand the reluctance of ecclesiastical authorities to sanction the use of the instrument in church. It had hitherto been so exclusively associated with the noisy, and too frequently lascivious entertainments of the theatre. No wonder St. Jerome (*Ep. cvii ad Læt.*) wishes the Christian maiden to be deaf when the alluring melodies of the organ were to be heard (*surda sit ad organa*).

From what has been said it follows that, even if the word organ be frequently used in a general manner to designate any kind of concerted instrumental music, the word has yet a very clear and definite meaning. There has been in existence for more than two thousand years an instrument which was not essentially different from

our modern organ, so much so that at least one historian of the instrument has not hesitated to say that there has been no substantial improvement upon the organ as described by Vitruvius, and the instruments built in the eighteenth century.

St. Augustine makes repeated allusions to the organ. Commenting upon the words of Psalm c1, "Praise him on the strings and organs," he says:

"Both psaltery and harp, which have been mentioned above, have strings. But *organ* is a general name for all instruments of music, although usage has now obtained that those are specially called organ which are inflated with bellows . . . he added the organ, to signify that they (the Saints) sound not each separately, but sound together in most harmonious diversity, just as they are arranged in a musical instrument (*ideo addidit organum, non ut singulæ sonent, sed ut diversitate concordissima consonent, sicut ordinantur in organo*). For even then the Saints of God will have their differences, accordant, not discordant, that is, agreeing, not disagreeing, just as sweetest harmony arises from sounds differing indeed, but not opposed to one another."

At what period was the organ admitted into our churches? It is impossible to answer the question with absolute certainty, but it would appear that Pope Vitalian first gave it right of citizenship in the Christian assembly. This would be prior to Charlemagne. There are writers who suggest that the Pope merely sanctioned a custom already established. After the Byzantine emperors had presented both Pepin and Charlemagne with organs of considerable size and excellent workmanship, a real industry of organ building sprang into existence in the West. Gaul and Germany appear to have possessed the most highly skilled organ builders and players, for in 873 Pope John VIII asked Bishop Anno of Freising (cfr. Mansi, xvii, 245) to send him not only the very best instrument that could be procured, but likewise an organ builder who would be able to explain to the Romans the working of the organ and teach them how to perform upon it" (*ut optimum organum cum artifice, qui hoc moderari et facere ad omnem modulationis efficaciam possit, ad instructionem musicæ disciplinæ nobis deferat aut mittat*).

The organ became a source of endless joy to the simpler people of those days, so that a monastic writer of the Merovingian period, when enumerating the joys of heaven, asserts that one of them is that the Blessed shall hear everlasting organ music (*Reg. incert. auct. in "Patrol. Lat.," LXXXVIII, vol. 958*).

One of the most famous organs of the Middle Ages was that which was erected by St. Elphege at Winchester about 950. From the poetic description of the Monk Wolstan, we gather that this huge organ had four hundred pipes and twenty-six bellows, of which twelve were above and twelve below, blown by seventy strong men (*folles agitant validi septuaginta viri*). Such an instrument, however, could scarcely be used to accompany the singing, for, stops not having been invented yet, the "full organ" had to be employed. Hence, "like thunder the iron tones batter the ear, so that it may receive no sound but that alone. To such an amount does it reverberate, that everyone stops with his hand his gaping ears, being in nowise able to draw near and hear the sound which so many combinations produce. The music is heard throughout the town, and the fame thereof is gone over the whole country" (Cf. Abdy Williams, "The Story of the Organ," p. 30).

That in some quarters, especially monastic ones, there was persistent opposition to the use of the organ in churches, seems evident from a letter of Archbishop Baldric of Dôle (*Ep. ad Fiscannenses* in "Patrol Lat.," CLXVI, col. 1177). After describing the organ which he saw at Fécamp, he says that there are many who, having no organs in their own churches, criticize those who possess them. He calls those men detractors who refuse to take to heart the lesson taught by the organ (*quod organa nobis innuant, nesciunt exponere*). The prelate concludes by saying that, if we possess organs, we allow their use (*eis uti ecclesiastica consuetudine permittimus*); but, if a church have no organ, this lack is no sacrilege (*sine sacrilegio eis carere possumus*). And this is the lesson we should take to heart as we listen to the harmonies of the organ: *audientes organa, interiori uniamur harmonia, et bituminemur dilectione bifaria*.

Besides the large, or grand organ, a smaller instrument came into use towards the end of the Middle Ages. It was called *ninfale* in Italian, and *portative* in English. It was frequently hung round the performer's neck, who worked the bellows with one hand and played with the other. These small organs appear frequently on pictures and statues, but no sample has come down to us. They were much used in processions and in small churches or chapels. The following item of the will of Richard Fitz-James, Bishop of London, who died in 1522, is of interest:

"I will that my payre of Portatives being in my chapel in the Palace of London, mine organs, also being and standing in my chapels within my three manors of Fulham, Hadham and Wykeham, shall there stand still and remain to my successor, next bishop of London, that they may be used there to the honour and glory of God."

If there was strong and persistent opposition to the use of the organ down to the twelfth century, the motive may have been, at least in some quarters, a certain amount of puritanism. But in all probability the chief reason in the mind of the objectors was the imperfection and consequent unsuitableness of the instrument, for, at least to the cultured ear, the loud and crude sounds of a clumsy machine may well have seemed to be unbecoming in a place of worship. However, notwithstanding all opposition, the organ gradually became the supreme musical instrument in the Western Church. According to the present legislation of the Church, the organ may be played on all joyful and festive occasions, both to accompany the singing and likewise by way of voluntaries and so forth. The organ should be silent at Requiem Masses, and during Lent and Advent (except on the Sundays *Gaudete* and *Lætare*). Moreover, if a choir needs the support of the organ, it is permissible to play it even in Lent and Advent, but only whilst the choir is actually singing. But this indulgence does not extend to the last three days of Holy Week (S. R. C., March 20, 1903, n. 4009).

The organ receives a special blessing from the Church. The organist should, therefore, ever be mindful that he handles an instrument which has been dedicated and set apart for the service of God. This thought will prevent him from playing upon a consecrated instrument airs which may be permissible in the concert hall and similar places, but are a profanation of the sanctuary. At the blessing of an organ Psalm c1 is first sung, after which follow two responses and a prayer which admirably describes the fruit we should derive from the use of the organ:

"O God, who didst command Thy servant Moses to make trumpets, to sound over the sacrifices which were to be offered to Thy name, and who didst will that the sons of Israel should sing the praises of Thy name to the sound of trumpets and cymbals, bless this organ which we dedicate to Thy service, and grant that Thy faithful children, rejoicing in spiritual canticles upon earth, may attain unto everlasting joy in heaven. Amen."

PRACTICAL ASCETICAL NOTES FOR PRIESTS

Self-Sacrificing Love: Love for the Cross

By J. BRUNEAU, S.S., D.D.

In his "Pietas Seminarii," Father Olier prescribes three means for replenishing our souls with the spirit of Christ: the Blessed Eucharist, the Cross, and the Gospel—*Vita legis, opus legis, verbum legis*, as he respectively calls them. The first book—the Eucharist—is written *intus*: it contains the Divine Life of the Father hidden in His Incarnate Word uttered from all eternity. The second book—the Holy Bible—is written *foris*: it expresses and explains the Law of the Father given to Christ. The third book—the Crucifix¹—is written *intus et foris*: it has the words of life eternal, it sums up and completes the words of the Law, it fulfills and manifests the whole Law by words and examples.

We have studied so far the first of these three books. We have described the devotion to the Blessed Sacrament, and pointed out how even the devotion to the Holy Apostles is Eucharistic, inasmuch as we honor them as transformed into Christ at the Last Supper. Next to the august Sacrament of the altar, we are to venerate the Cross of the Saviour which exhibits to us His works (*opus legis*): (1) the Cross, indeed, on which Christ died (the instrument of our Redemption); but, above all (2) what is symbolized by the Cross, *viz.*, the trials and sufferings which are sent to us by God and also the practice of mortification and penance.

Christ dying on the Cross teaches us *verbo et exemplo*. The seven words from the dying Saviour are so touching that they have been a constant inspiration to artists and preachers. They furnish a suggestive subject for prayer and meditation during the three-hour service (12 to 3 P. M.) which has become so popular in our churches on Good Friday.

The death by crucifixion made it possible for Christ to speak as

¹ "Summo cultu sanctum Christi Crucem, post Sanctissimum Eucharistiæ sacramentum, venerabitur, eiusque vestigiis, ope et præsidio Sancti Martini eius cultoris præcipui, penitus adhærebit, exaltans illam pro omnibus in corde suo, inventionem eius amplectens, nuditatem potissimum eius, tum internam quam externam, eiusque contemptum fide perexoptans; itemque vexari, contemni tandemque mori toto corde desiderabit; quod præmium ut assequi valeat, sibi ipsi emori omnibus modis, quotidie invigilabit" ("Pietas Seminarii," cap. xiii).

if it were from a pulpit. There were long psalms of silence during those three hours, and short antiphons giving us the keynote of His sacrifice, revealing the treasures of love of His Sacred Heart, His self-sacrificing love. In behalf of sinners He prays for mercy. Repentant sinners He forgives; to the just He gives His Mother. At what cost did He redeem us! *Sitio! Lamma Sabacthani! Sufferings, anguish, tortures of body and soul. Consummatum est!* He could say, indeed, that He had perfected the work entrusted to Him by His Father. He had loved to the very limits of love. He had obeyed to the death on the Cross. He had fulfilled all the prophecies. He had drunk the chalice that His Father had given Him to drink. *Consummatum est!* There remained only for Him to give His Spirit to the Father who had made it. *In manus tuas, Domine, commendo spiritum meum.*

"The Saviour of men, to lull their sufferings, to soothe their agonies, and to beguile their death, has made of His last words a celestial melody to which nothing here below can be compared. By I know not what singular predestination, what secret counsel, it happens that from the Cross only seven words resounded, just as there are but seven notes in music. Now, it is the musical gamut, so restricted in its immensity, whose inexhaustible combination have served from the beginning and will serve to the end of time to compose all the harmonies invented by the genius of men. In their infinite richness, these seven notes have sufficed to convey all our sentiments, all our aspirations, all our dreams, the ecstasy of religion, the hymns of victory, the desolation of the days of mourning, as well as the delight of the days of gladness. Let us listen with profound religious attention to the seven divine notes which the dying voice of Christ has sent down the centuries, beyond the utmost limits of space, and which will bear even to the remotest depths of eternity the vibrations of the infinite love."²

Dilexit me et tradidit semetipsum pro me. We should love to look on our crucifix, but we should see Christ, not motionless and dead, but dying, painfully turning His head towards His mother or St. John, the thorns torturing His Sacred Head whilst He is hanging on four wounds. He is so eloquent! *Regnavit a ligno Deus!*

² Ch. Perraud, "Meditation on the Seven Words from the Cross," p. 27.

Consequently, in order to be chained to Christ by love and to imitate Him by the practice of self-sacrifice, we should carry about our person the image of Christ crucified.³ Since we are not favored with the impression of Christ's wounds as St. Francis of Assisi was, we must impress them on our hearts in such a manner as to become more courageous in our warfare against the flesh, the world and the devil, and more easily docile to the action of the Holy Ghost on our souls. As St. Paul puts it: *Caritas Christi urget nos!*⁴ When we consider how much He loved us in delivering Himself for us, we ought to be constrained to love Him.

Cardinal Vaughan in his advice to young priests, speaking of the need of industries to counteract the tendencies of our nature, suggests this practical means of chaining our hearts to our Lord:

"A useful memento of this kind is a crucifix. Carry on your person a crucifix not so small as to lie unperceived, but six to ten inches long, so strongly made as not to break with the weight of the body, and suspended from the neck by a chain. If the chain be attached to the lower part of the cross, it will be easy to hold up the crucifix before your eyes when alone. It should be worn under your clothing, and be a constant companion night and day. The chain will serve as a discipline, always at hand, whenever you wish to commemorate Our Lord's scourging at the pillar: for instance, on Fridays and other nights in the week.

"It is a great matter to become attached to your crucifix—to commune familiarly with it, to cover the precious wounds with devout and humble kisses, to live with your crucified Lord, and to die with Him . . . The contemplation of the Crucifix should be a constant occupation, if we desire to be set on fire with Divine Love."⁵

We should exalt the Cross in our heart; we should love to find it in our life. "A saintly priest was on his death-bed in the midst of great suffering. As he discerned the grief of his friends gathered about him, the dying priest uttered the three words: *Adorare, tacere, gaudere.*"⁶

Christ invites us to carry His cross with Him, to partake of His

³ "Idecirco Crucifixi Domini Nostri imaginem semper apud se gestabunt ut qui indigni seraphicis ardoribus exterius insigniri, ad Crucifixi intuitum interius accendi mereantur, [et eius] sint memores quo facilius et promptius veterem hominem crucifigant cum vitii et concupiscentiis . . . quia membra nostra templum sunt Spiritus Sancti quæ Ipsi semper adversantur, ideo ut Ipsi facilius subiiciantur mortificationem Domini perpetuo circumferre tenemur. . . . Numquam ergo desinent a contradictione contra semetipsos . . . omnem virtutem adversus semetipsos, mundum aut demonem sperent cum fiducia a Christo regnante in Eucharistia" ("Pietas Seminarii," cap. xiv-xv).

⁴ II Cor., v. 14.

⁵ "The Young Priest," pp. 86-87.

⁶ Branchereau, "Meditations for Seminarians and Priests," vol. V, p. 178.

Passion: we adore our Saviour and the cross which He presents to us. We should carry our cross with silent resignation, as He did. *Jesus autem tacebat*. Even deeming our cross a treasure of infinite value, we should receive it gladly and carry it with joy. *Superabundo gaudio in omni tribulatione*.⁷

We should look upon sufferings as on so many particles of the Cross of Christ, for they are the true cross of the Saviour that He wishes us to carry with Him, saying what St. Francis de Sales said: "I see before me crosses of all kinds. My flesh trembles at them, but my heart adores them. Yes, I salute you, Crosses, small and great, spiritual and temporal, interior and exterior: I salute and kiss your feet, unworthy as I am of the honor of your shadow."

According to Father Olier, priests must embrace the Cross in its bareness, poverty and contempt, carry it with joy, and pray they may die upon it in union with Jesus. His are certainly strong expressions when he speaks of the spirit of immolation. "The spirit of immolation," he says, "implies a disposition to die to self and to live to God alone, awaiting but the time and the occasion to sacrifice ourselves to Him for the good of His Church. In our quality of victims, we are reckoned as no longer belonging to the world. . . . we ought to have lost all attachment to life . . . He who lives in this spirit of immolation must be as an angel would be in a human body; he must keep his eyes fixed ever on God, tending to Him incessantly, to love, adore and serve Him as a pure flame which rises and tends towards heaven; or rather, as Jesus Christ in the Most Holy Sacrament, who would make us partakers of His spirit of immolation by giving us to eat of His Sacred Flesh."⁸

During the retreat he made in preparation for his becoming pastor of St. Sulpice parish, he wrote in his diary: "To-day, I was taught that in the mystery of the Transfiguration Our Lord spoke of His Cross to show that He came principally with this object of preaching it to men, and that moreover, as an excellent Master, He came to teach us the practice of it. This is why it is written in the Gospel of the day (St. Luke, ix, 30-31): '*They spoke of His decease*':—here is the teaching of the Cross; '*which He should accomplish in Jerusalem*':—here is the confirmation of the teaching by example . . . I

⁷ II Cor., vii, 4.

⁸ "Life of M. Olier," pp. 478-479.

cannot refrain from manifesting the love which our Lord gave me for His Cross during my prayer, and the great joy He caused me to experience in assuring me that in my ministry . . . I should have a large share in it. This assurance quite transported me with joy, and constrained me to offer myself to His love with ardent aspirations and words like those of St. Andrew: '*O bona Crux, diu desiderata*.'"⁹

Father Olier exhorted his followers to kill the old man that they might establish within them the life of Jesus Christ, the new man created in justice and true holiness.¹⁰

In our own age as in the days of Father Olier, or at the time of St. Paul, the same love of the Cross is essential to the true priest of Christ. We shall quote a strong passage from a book just written by an American priest at the Holy Father's suggestion.

"To look upon the priesthood only as an honorable, lofty, attractive state, without taking account of what is crucifying in this our vocation, is to get a onesided and, consequently, a false idea of it. The priest is priest with and like Jesus. The priesthood exists essentially in view of the Sacrifice Jesus performed on Calvary, its sublimest act. But He is the Host of that sacrifice. He is both Host-Priest and Priest-Host. The priest cannot partake of one without partaking also of the other. He partakes of both the priesthood and the sacrifice of Jesus. In other words he is Priest and Host, these two things being inseparably connected.

"Priest, he energizes with the same might as Christ; Christ's priesthood is energizing in him. Host, he applies the efficacy of Christ's sacrifice; Jesus immolates Himself through him. Though the priest does not do it in a bloody manner, he is nevertheless consecrated for self-sacrifice. His life, to be truly a priestly life, must be a life of sacrifice."¹¹

⁹ "Life of M. Olier," pp. 176-177.

¹⁰ "A ludicrous story is told in connection with M. Olier's frequent repetition of this phrase. One day he was exhorting his followers with his usual energy, and often repeated the same expression: 'We must put the old man to death.' The gardener's wife happened to be listening at the door, and, thinking that 'the old man' meant her husband, hastened in a state of great consternation to apprise her spouse of the fate that awaited him. Terrified at his wife's report, the old man resolved to quit the house that very day, and, going to M. Olier, he said with a voice almost choked with fear,

"Oh, Sir, pray give me leave to go; my wife told me everything; I wish to live a little longer; I know all your design."

"What design?" asked M. Olier.

"Oh, you know better than I can tell you."

"But, my good friend, what do you mean?"

"Why, did you not say that the old man must be put to death? I am old, it is true, but old age is no crime, and I am still able to support myself."

"Despite the evident terror and agitation of the poor gardener, it was impossible for M. Olier and his companions to refrain from laughing; but it was not an easy matter to persuade him that the 'old man' whose death M. Olier had so vehemently demanded was nothing else but that corrupt nature which every one ought to endeavor to mortify in himself" ("Life of M. Olier," pp. 150-151).

¹¹ Father M. E. de la Croix, "La Vocation Sacerdotale," pp. 157-158.

A final word we take from the Apostle of the Gentiles: "Quamdiu sum Apostolus," said St. Paul, "ministerium meum honorificabo." We also wish to honor our ministry, but only by abnegation can we do it. This result will not be obtained by rich and luxurious furniture in our comfortable rectory. To those who would seek that ideal, the words of the Apostle (II Cor., xi. 27) are significant: *In labore et ærumna in frigore et nuditate*. Privations will do more than anything else to honor our ministry. To those who imagine that a domineering spirit, a despotic attitude, will honor the priesthood, St. Paul says: *omnibus omnia factus sum*. To those who are so exacting about their dues and their rights, whose ambition consists in amassing wealth and who think more of living on than for their flock, the zealous Apostle says: *Libentissime impendam et superimpendar ipse pro animabus*. My only desire is to win souls, to sacrifice everything and myself for them.¹²

Nor will learning suffice to honor our ministry. Above all, the knowledge and love of Christ crucified is necessary. Science alone is at times egotism; a man seeks his intellectual satisfaction, he is feeding on pride. Self-denial alone, love for the Cross, will honor our ministry, because the people realize that the priest who is crucified with Christ is another Christ—the living image, the worthy minister, the true representative of the Sacred Heart, whose dispositions are all summed up in *Self-Sacrificing Love*.

¹² "A priest may select and follow false ideas, nor is the thing at all uncommon. Thus, he may not believe in the higher forms of natural virtue, all based on self-sacrifice. His ideal may be practically that of the popular priest, who is successful in doing external work, or in reaching positions of honor or emolument. His principal ambition may be to secure what will lighten and lengthen and sweeten existence—just like any man of the world. He is unfit for the priesthood. . . . In the eyes of the civilized and savage alike, the strongest argument in favor of a doctrine is to be found in the sacrifices made by those who propagate it. . . . This is the success of our missionaries abroad and the most influential and venerated priests around us" (Very Rev. J. B. Hogan, S.S., "Daily Thoughts," pp. 97, 192).

FUNDAMENTALS OF CHURCH BUILDING

IX. Symbolism

By EDWARD J. WEBER, A.A.I.A.

Architect of St. Joseph's Cathedral, Wheeling, W. Va.

Symbols are signs or emblems used to represent something higher and nobler than appears at first to the eye. Symbolism is rampant in the ceremonial of the Catholic Church, and in the planning, conception and decoration of ecclesiastical edifices. In this paper we are concerned only with the relation of symbolism to the material edifice.

Primitive peoples (for example, the Ainus), when asked for a proof of the existence of God, call attention to the lightning as the reflection of His glory and to the thunder as the sound of His Voice. In very ancient times a straight or waved horizontal line was used to represent water. Light was indicated by a straight vertical line, which, when waved, betokened lightning. A horizontal line passing through a vertical forms a cross emblematic of creation, and this cross revolving around its center produces the Swastika cross, the four bent ends representing flames. The Swastika became the symbol of the creation of the world, and is also symbolic of the four winds. The rubbing together of two sticks of wood at right angles to obtain fire suggested a cross form, so that, in addition, the cross was emblematic of fire. The Tau Cross, in which the horizontal line crosses the top of the vertical one as in a primitive crutch, is the symbol of the arch keystone. The Ankh is a Tau Cross with an oval loop placed vertically on its top. It is a symbol of life and signifies the joining of the old and new faiths—that is, Judaism and Christianity.

The circle represents the sun, and, on account of the figure having no beginning or end, it also betokens eternity and infinity. The circle is thus significant of life itself, spiritual and material. The crescent moon is represented by a semi-circle, and is the symbol of the Mother of God. An arch supported on two pillars also represents the moon. The sun and moon used in juxtaposition symbolize day and night, birth and death, male and female.

The equilateral triangle is symbolic of the triune God, as is likewise the trefoil or shamrock. In the double triangle, (*i.e.*, two triangles superposed in opposite ways to form a star), there is the representation of the perfect God and the perfect man. Human beings, as the children of God, have for their symbol the five-pointed star. This star also symbolizes man in the attitude of prayer as in very early times (and still in the Greek Church), when the correct attitude of prayer was to stand with arms outstretched and head erect. The five-pointed star is the only correctly-shaped star to be used over the Christmas Crib, or at any representation of the birth place of our Lord.

Among the early Christians the monogram of Christ was profusely used. It is known as the "CHI RHO," formed by the superposing of the Greek letters X (our Ch) and P (our R); and Alpha and Omega (A, Ω), the first and last letters of the Greek alphabet, are sometimes used with this monogram, in which case it denotes that Christ is the beginning and the end of all things. The "CHI RHO" in Christian symbolism is of earlier origin than the Cross.

Because of the death of Christ on a cross, the Cross naturally became an object of great veneration among Christians. During the period of the persecution, however, great care had to be exercised in its use. For this reason the Cross was disguised in various ways—for example, as a cross-yard for the mast of a ship and as an anchor. When the latter was used, it became a symbol of hope. From the Latin numeral X, the St. Andrew's Cross is supposed to be derived. It became the national emblem of Scotland.

The "Physiologus" (or "Book of Beasts") is a list of some fifty beasts, birds, and fishes, with moral significance. It was first published about the fifth century, and was translated into many languages of both the East and West, and even into dialects. This book, which was probably the most popular book of the Middle Ages, was in great part garnered from Pliny's "Natural History", but always with the addition of the ubiquitous moral.

The fish was used as a symbol of Christ. The good shepherd carrying a lamb, which was among the Jews symbolic of the Messiah, is our Lord's Christian symbol. The lamb is the symbol of the Redeemer, and the emblem of meekness; sheep represent the faithful.

The dove is symbolic of the Holy Ghost, and is often shown flying downwards. Sometimes there is a nimbus on the head only, while again the nimbus will surround the entire dove. Sometimes the dove bears a book, wisdom being the special attribute of the Third Person of the Trinity. When the dove bears an olive branch, it is symbolic of peace.

The lion, oddly enough, stands for both good and evil. It is the symbol of the Tribe of Judah. "Judah is a lion's whelp," says Holy Scripture. It was believed by the people of medieval days that the lioness always brought forth her cubs dead, and that on the third day the lion roared over them, bringing them to life by his breath. Thus, the lion becomes the symbol of the resurrection, as our Lord remained three days in the tomb before He arose from the dead. St. Mark, because his Gospel to a great extent treats of the Resurrection, has a winged lion for his symbol. On the tombs of ecclesiastics, the lion at the feet signifies the evil one, being trodden upon. Under the columns of the front doors of certain Romanesque churches, one observes chiselled crouching lions, which represent the evil one being forcibly burdened.

The sea-eagle plunging in the waters to catch fish is a symbol of Christ's quest for sinners. The waters represent the world, while the fish are men whom our Lord takes to Himself. The eagle is also the symbol of St. John the Evangelist.

Several oxen are portrayed near the tops of the West towers of the Cathedral of Laon. This is a testimony to the services performed by oxen in drawing the heavy stones used in the building. The winged ox is the symbol of St. Luke, while a winged man is that of St. Matthew.

The peacock is the symbol of immortality. Moreover, it stands for vigilance because it has numerous tail feathers with eyes. The mythical phoenix, a bird which, when consumed by fire, arose in three days from its ashes, is another symbol of the Resurrection. The hart signifies the soul thirsting for the waters of Baptism. When the crucifix is placed on its antlers, the hart stands for St. Hubert.

The serpent and the dragon are symbols of the evil one. Gargoyles and such grotesque figures on the exteriors of churches symbolize the expulsion of the evil spirits from the building. The goat

and wolf are also representative of Satan, while the fox stands for cunning and craftiness. Filial piety is symbolized by the stork and purity by the ermine.

The hen and her brood stand for God's bounty, the hyena for vice, and the horse for war. The pelican is an emblem of Christ's passion, and a pelican with a nest is occasionally found on top of a crucifix.

The dog symbolizes fidelity, the crocodile dissimulation. The caterpillar is the symbol of life, the chrysalis that of death. The butterfly is the emblem of the resurrection, the bird of the human soul, a bee-hive of eloquence, while the bees themselves represent chastity, purity, labor, and busy forethought. The boar is symbolic of sensuality, the bear of self-restraint, the ass of sovereignty and peace, the ape of inappropriate levity, and the ant of industry.

Flowers and fruits play no inconspicuous part in symbolism. Flowers are the emblems of goodness. The flowers of heaven are violets, strawberries, carnations and lilies. The lily is the emblem of purity and of the Virgin. The fleur-de-lis is preëminently symbolic of the Queen of Heaven. Lilies also stand for heavenly beauty and celestial bliss. Of humility, the lily of the valley is the emblem. The olive stands for peace and healing, and the palm for the victory over Satan and sin. The rose is the flower of the Blessed Lady, of Martyrdom and of Divine Love.

Grapes, when shown standing alone on a stem, are representative of unity. When the vine is shown with twelve bunches of grapes, it signifies the Twelve Apostles, and Christian souls are represented by birds in the branches. The vine, however, is a symbol of both our Lord and the Church.

The poppy flowers of late summer are symbolic of sloth, the elder of zeal, and the jasmine of hope. The seven gifts of the Holy Spirit are indicated by the columbine. The violet and convolvulus are symbolic of humility, the daisy of the perfect innocence of the Divine Child, while the cyclamen is the symbol of voluptuousness. The fruit of Paradise is generally the cherry. The pomegranate is symbolic of the resurrection, while the fruit of the Spirit is represented by garlands of fruits. The fruit of the strawberry indicates good works.

The mirror is the symbol of prophesy; the rod, of office; the ring,

of power; the orb stands for sovereignty. The anvil signifies death, arrows pestilence, ashes penitence, and a heart charity.

Numbers also have their significance, and they form a most fruitful source for symbolic application. The number *one*, stands for divinity; *two*, for the two natures of Christ; *three*, for the Holy Trinity; the Wise Men from the East, for the militant, suffering and triumphant Church, for the monastic vows, and for Faith, Hope, and Charity, etc.; *four*, stands for the Evangelists, the Major Prophets of the Old Law, the cardinal virtues, the rivers of Paradise, the seasons of the year, the points of the compass, and the corners of the earth. *Five*, for the Sacred Wounds of Christ, for the five Joyful, Sorrowful and Glorious Mysteries of the Rosary, for the commandments of the Church, the wise and foolish virgins, and the liturgical colors of the priestly vestments, etc. *Six*, for the days of creation and the sins against the Holy Ghost. *Seven*, for the Sacraments, the Gifts of the Holy Ghost, the deadly sins, the planets, the days of the week, and the Penitential Psalms, etc. *Eight*, for the beatitudes. *Nine*, for the choirs of angels. *Ten*, for the Commandments and the great persecutions. *Eleven*, for discord and sin. The symbolists have yet to venture beyond the number *Twelve*, which is exceedingly rich in apt symbolisms. It stands for the Apostles, the tribes of Judah, the months of the year, the signs of the zodiac, etc.

Colors, too, have their significance. Red symbolizes strength, love, and martyrdom, and it is also the symbol of fire. Yellow means constancy and wisdom, but also envy. Blue is for faith, loyalty, spotlessness, and heavenly contemplation. Green is symbolic of hope, fidelity, immortality, and the contemplative life. Purple is for a bishop or royalty. White represents light, faith, and innocence. Grey and brown are the colors of penitence or humility. Black betokens sorrow, death, and sin. Gold is the hue for heavenly glory and brightness.

Perhaps one of the most interesting divisions of the study of symbolism consists in that devoted to the symbols that go hand in hand with painted, wrought, or otherwise delineated representations of the Saints. The Blessed Virgin carries the Christ Child, and crushes the serpent under foot. St. Joseph holds a staff from which spouts a lily, while St. Ann is shown teaching the youthful Blessed Virgin

from a scroll. A Pope wears his tiara, a Cardinal his hat with tassels, and a Bishop his mitre. St. Dominic is represented with a star on his forehead and a lily; a figure of St. Francis manifests the stigmata, and St. Anthony is shown with a pig accompanying him. St. Elizabeth of Hungary holds flowers in her lap, while Mary Magdalene carries a jar of ointment. With a wheel St. Catherine of Alexandria is depicted, while St. Agnes appears with a lamb. The keys are symbolic of St. Peter, the sword of St. Paul, the X-cross of St. Andrew, the dragon of St. George, the staff and scallop shells of St. James, the bee hive of St. Ambrose, and the shamrock, of course, of St. Patrick. There are also the patron saints of guilds, trades, and professions. St. Joseph is the patron of carpenters, St. Giles of cripples, St. Aloysius of youth, and St. Thomas of architects. St. George is the patron saint of England, St. Denis of France, St. Andrew of Scotland, St. Patrick of Ireland, and so on.

Architects and ecclesiologists of the early Christian times represented the material church of the New Law in their mosaics. At that time and later, there were often delineated two contrasting figures of buildings—the Church of the New Law and the Synagogue of the Old. On occasion, pictures of the towns of Bethlehem and Jerusalem are used to symbolize the New and Old Law, and portraits of St. Paul, the Apostle of the Gentiles, and St. Peter placed opposite to each other serve the same purpose. In the Middle Ages, the Church was often represented by a female figure with sceptre and crown, holding the chalice of salvation, while the temple or synagogue was represented by a blindfolded figure with her staff broken as in defeat.

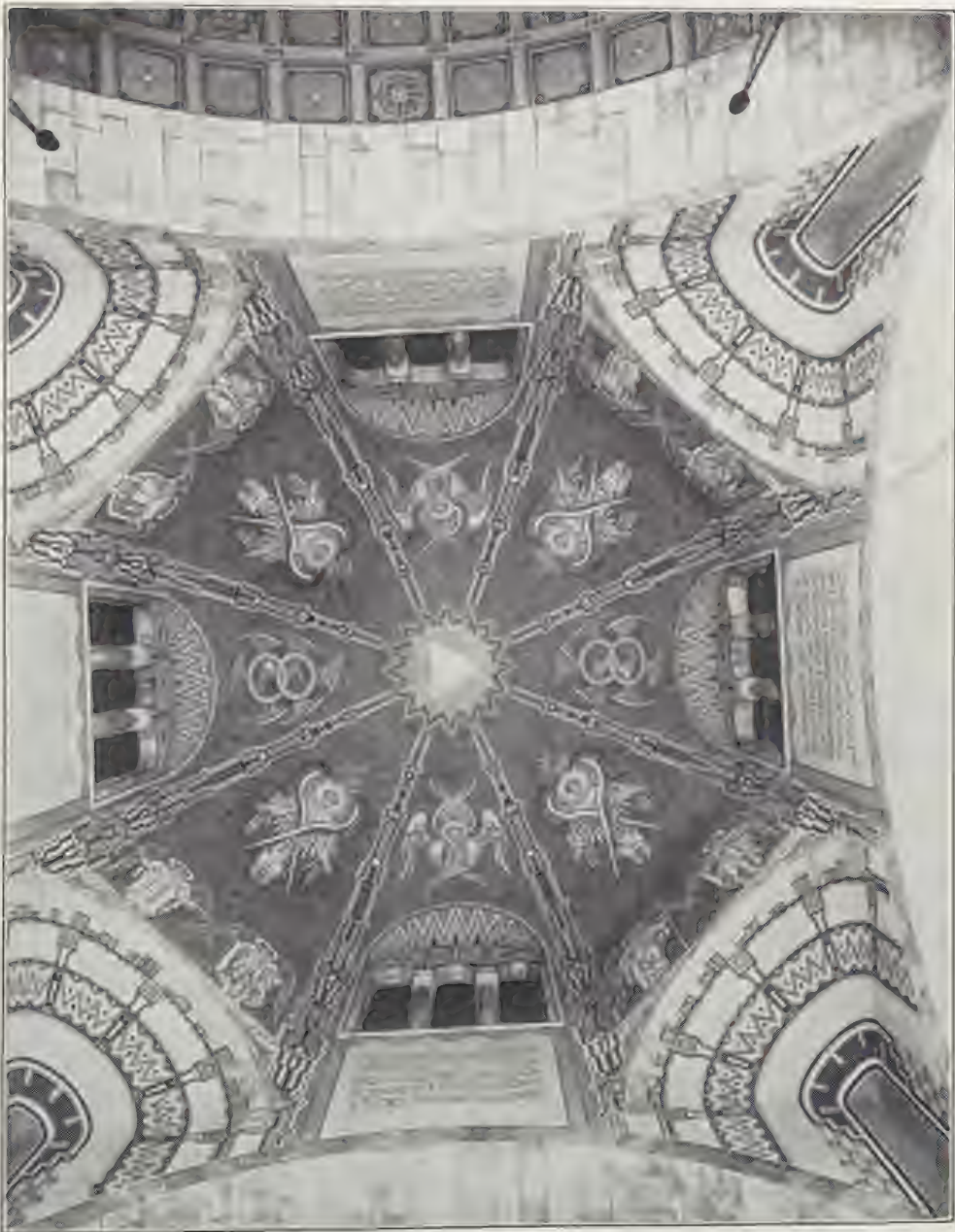
The churches in medieval days were set out and rendered into a language of symbolism that was readily understandable by the burghers and peasants of the time. Not only did the medieval liturgists rack their brains to find symbolic figures for the work on churches already executed, but the generations that followed welcomed their pious and ingenious inventions, and strove to render themselves worthy of the teachings of the ancient liturgists by the artistic incorporation of their spiritual conceptions in the new churches.

The Temple of the Old Law is a symbol of the Church of the New. God revealed to David how the Temple was to be built; such being

the case, what can be more fitting than a correctly planned church, which, like the great cathedrals of the thirteenth century, resembles essentially the Temple of Jerusalem. If one regards a plan and longitudinal section of the Temple, one can readily see the similarity. In proof of this statement, let us examine the main essentials in the architectural composition of the Temple at Jerusalem. Contrary to the modern church but identical with the early Christian churches, the door of the Temple opened to the East. Arranged in the following order from West to East, the Temple was composed of, first, the *Debir* or Holy of Holies containing the ark; second, the *Hekal* or Holy Place, *i.e.*, the place of the priests; third, a high entrance porch like a tower; fourth, an outer court for the laymen or faithful; and fifth, surrounding the conjoined *Debir* and *Hekal* were chambers or sacristies on the North, South and West sides. If the lines of the chambers or sacristies had been continued eastward to the front of the outer court, and if at the same time the open court had been roofed over, it is obvious that something quite similar to the plan of a Gothic cathedral of the thirteenth century would have materialized. In this plan the *Debir*, or holy of holies, corresponds to our sanctuary; the *Hekal*, or holy place, to our canonical choir; the high entrance porch to our tower over the crossing; the roofed over outer court to our nave, and the surrounding chambers or sacristies to the aisles of our nave and the sacristies of our choir and sanctuary.

The medieval cathedral was cruciform in plan like that of the Latin Cross. The apse or Eastern end represented the head of Christ and the plan of the church was often made to bend to the north at this point to represent the head of our Lord drooping to His right side at His death. The North and South wings of the transept represent respectively the right and left hand of Our Saviour, while the main portals at the West are meant for His feet. Again, the two wings of the transept, the central tower at the crossing of the nave and transept, together with the two towers at the West front, are symbolic of the five wounds. The circlet of radiating chapels at the apse are meant for the crown of thorns.

The church is so orientated that it permits all to face East when kneeling at prayer, so that they look in the direction of the light, the rising sun. The Gospel is read from the North side, for there



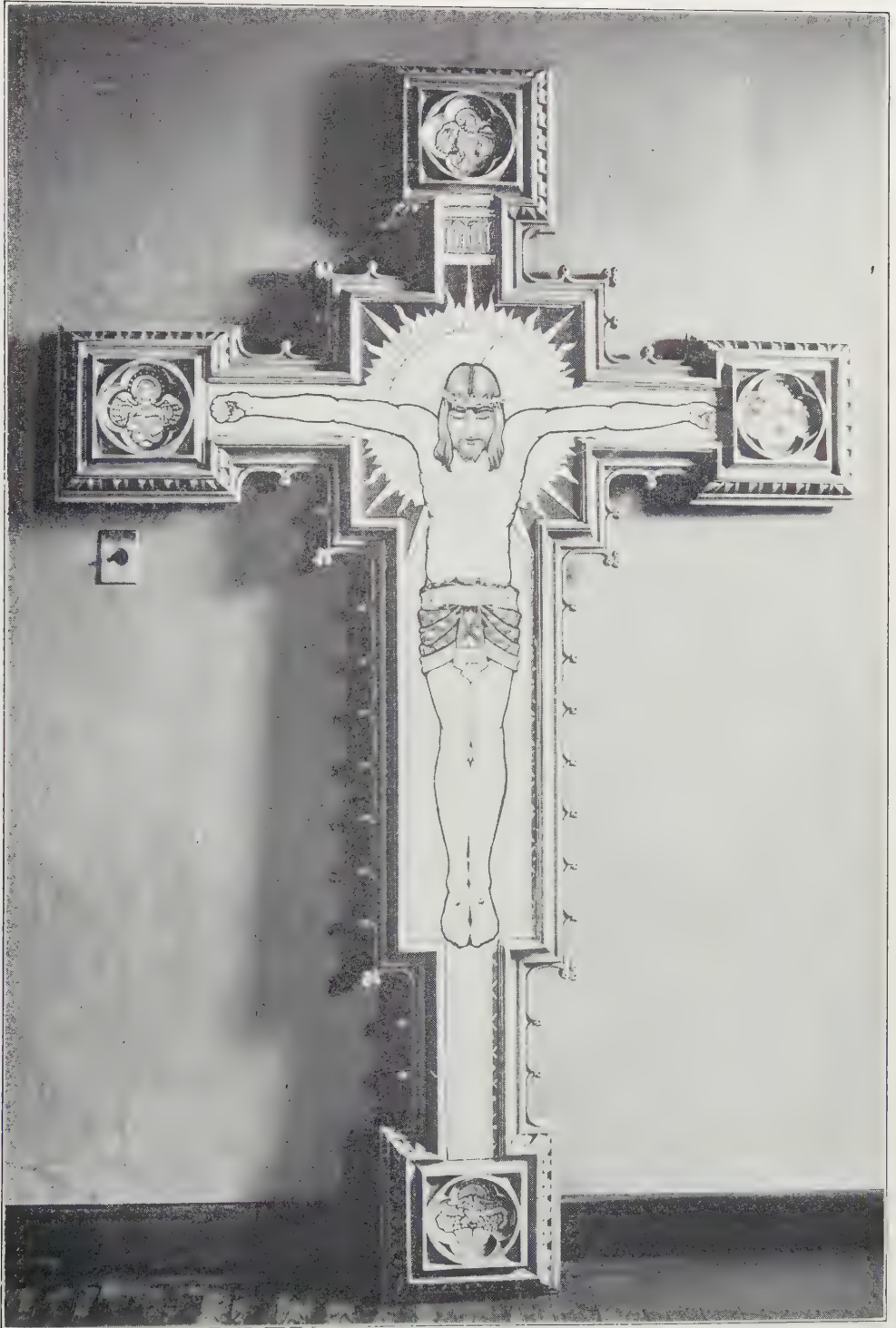
"INTERIOR" DOME DECORATIONS, ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.

Triangle in center of Dome has the name of Jehovah written in Hebrew characters. The Nine Choirs of Angels are shown. The Thrones, Cherubim and Seraphim form the first division of the Nine Choirs; here winged wheels represent the Thrones; a head with six wings the Cherubim; a full-length figure with six wings the Seraphim. In the four corners between the windows are the Powers, Dominations and Virtues. The third division includes the Archangels, which are found in the windows.



ARCH OVER MAIN PORTAL, ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.

Other one at left represent the Seven Sleepers; over the arch are the Resurrection Angels. The arch is the capital of the columns represent people from different walks of life looking towards the interior of the church for comfort in their trials.



PAINTED AND CARVED WOOD CROSS OVER SANCTUARY ARCH, SACRED HEART CHURCH,
BLUEFIELD, W. VA.

EDWARD J. WEBER, *Architect*

The Symbols of the Four Evangelists are found at the extremities of the Cross—that of St. Matthew at Our Lord's right, of St. John above His head, of St. Mark at His left, and of St. Luke at His feet.

the heathen barbarian was to be found. The door of the church is the "porta cœli," for the door is the symbol of our Lord. Christ represented as a young man carrying His sheep (depicted in the Catcombs), or surrounded by His sheep, is often found over the door. The doorway at the West was often triple to represent the Three Persons in the Triune God, while a double door under one arch was symbolic of the dual nature of Christ.

A favorite place for representations of the Last Judgment in sculpture or stained glass were the West doorways for the first and the windows over them for the latter, because the West was symbolic of the sunset of life.

The church is called a ship—the "boat" or "ark" of Peter. The place which contains the faithful (*i.e.*, the nave) is called in French the nef (Latin, *navis*, ship). Indeed, if one regards the ceiling of a Gothic vaulted church, the resemblance is not far to seek, for it has a water-tight ceiling, and the vaulting ribs remind one of the bones of the hulk of a ship turned down side up. The bishop is the helmsman who steers this ship, his position being at the head (*i.e.*, in the sanctuary). The ark of Noah saved from the deluge is symbolic of the Church.

The Church is the *cœlestis urbs Jerusalem*. Thus, it is only natural that all the wealth and art of many peoples and nations were bestowed upon it. Christ is the cornerstone of the Church, while the Apostles, doctors and bishops are the pillars, the rôle of the small stones being played by the faithful.

Four great pillars under the crossing tower are symbolic of the Four Evangelists, and the bases under them represent the four major Prophets of the Old Law. In the cruciform plan of the church, the upright member (nave chair and sanctuary) and the cross-arm (*i.e.*, the transept) are supposed to represent the Old and the New Testaments combined into one.

The plan of the church is divided into three parts—the narthex, atrium or vestibule for the catechumens, the nave for all the faithful, and the sanctuary for the sacred ministers. The two divisions of the church—that for the clergy and that for the laity—are symbolic of the celestial and terrestrial categories—the spiritual and temporal spheres. These two parts have generally some visible mark of separation besides the communion railing. In ancient days a screen often

supported a Holy Rood on a gallery or loft at this point. Again, the Rood beam formed the demarcation, or a Rood or Crucifix was suspended from the ceiling. The triumphal arch of the early Christian basilicas and the sanctuary arch of the English parish churches might also be mentioned. What can be more appropriate at this place of demarcation in the plan of the church than a great crucifix bearing the inscription: O CRUX. AVE SPES UNICA? As he looks in hope towards the sanctuary (that is, the spiritual division of the church), the Christian knows that through the cross and death of Christ his redemption is possible.

The appropriate place for the baptistery is on the North side of the church. The reading of the Gospel, as previously stated, was directed towards the North, where the heathen barbarian was to be found. The unbaptized child or adult approaches from the North, the side of darkness and unbelief. Because Baptism is conferred in the name of the Blessed Trinity, there is a continuous use of the number three. Three times the evil one is spurned, and there is a three-fold confession of faith and ablution with water. There should also be three steps at the entrance descending into the baptistery to give the impression of a sepulcher. When these three steps are ascended to reach the church, it symbolizes the soul risen from sin. The descending steps to the baptistery also signify the sloping bank of the River Jordan where Christ was baptized.

Appropriate shapes for the baptistery or baptismal font are the square, representing the four corners of the world (sin, from which the person is to be purged), or octagonal (which means perfection), or round (signifying the grace of God). Representations of the four rivers of Paradise (Phison, Gehon, Tigris and Euphrates), which sent their cleansing waters to all parts of the world, are here seemly. These rivers are symbolic of the Apostles, who purged all by the waters of Baptism. Often the font has its cover embellished with a standing figure of St. John the Baptist. Tableaux of the marriage feast of Cana, the River Jordan, the crossing of the Red Sea and the hart panting after the fountain of water, are appropriate.

The floor of the church, spurned under foot, is symbolic of sin; hence it had best not be embellished with representations of holy things. Figures calling to mind the seven deadly sins or the four

sins that call to heaven for vengeance might well be placed there. The poor and needy and those who are heavily burdened are also represented by the floor, because of the burden it has to bear.

Emblematic of the Scriptures are the windows of the church, for they admit the light and warmth of the true Sun into the hearts of men. The circular rose window often seen in the West end of churches is the mystical rose of Mary and the infinitely perfect God.

The ceilings of the church are the symbols of the heavens; that of the nave the firmament, and that of the sanctuary the highest heaven. The stars, sun, moon, the cherubim, seraphim, thrones, dominions, principalities, archangels, men and animals, all created beings, praise the Lord of Hosts. These are quite appropriately depicted in church ceilings. The communion rail is symbolic of the Last Supper table of the Lord. The vine, corn and wheat, the chalice, and so on, are commonly used for decorations.

The pulpit is the place from which Our Lord taught the people. The materials used are of two kinds. The stone substructure stands for the Old Law; wood which is a material higher in the order of creation, is used in the super-structure, and is symbolic of the New Testament. Delineations of the Sermon on the Mount, the four cardinal virtues, and the three theological virtues, make appropriate representations for the pulpit.

On the confessional the following symbols can be used with propriety: The key to loose and the key to bind, the Good Shepherd, St. John Nepomuc, the patron saint of the confessional, the prodigal son, Mary Magdalene, etc.

ANSWERS TO QUESTIONS

OBLIGATION ARISING FROM BONDS

Question: A man is bonded for \$2,000 when he enters the employ of a large concern. The said man defrauds the company to the amount of \$4,000. He is sentenced to a year in prison. The bond company pays the \$2,000 for which it bonded the man. Now, in a discussion of the case with some priests there were several who maintained that the man is not only obliged to restitute the \$2,000 not covered by the bonds to his employer, but also to repay \$2,000 to the bond company. Others were of the opinion that he is obliged only to repay the \$2,000 to his employer which the bond did not cover. What is he bound to do in justice?

SACERDOS.

Answer: To determine the legal aspect of the contract by which the company obligated itself to indemnify the employer to the extent of two thousand dollars in default of the employee, it would be necessary to have a copy of the agreement and to know the country or state where the contract was entered into. In the United States the various states quite generally concede to the one who gives the bond (here the company) the right to indemnity. He becomes a creditor towards the employee for whom he gave bond, and, after payment of the two thousand dollars, the company can institute legal proceedings against the employee to recover what was paid. The laws in the various states of the United States imply a promise of the person for whom another gives bond to indemnify him to the extent of the sum named in the bond and expenses, but an express agreement between the bonded party and the one who gives the bond may enlarge, restrict, or entirely take away the right of indemnity of the one who gives the bond (here, the bond company). If there was an express agreement that took away the right of the bond company to indemnity, the employee owes no indemnity to the bond company. In the matter of contracts the Catholic may in conscience be guided by the laws of his country or state, unless, as Canon 1529 states, they are contrary to the divine law.

Apart from any special agreement by which the right of the bond company to indemnity is restricted or altogether extinguished, the defaulting employee is bound in conscience, not only to pay to his employer the rest of the damage not covered by the payment of the bond company, but also to pay the \$2,000 which the bond company had to pay to the employer. That law, we believe, agrees with the

natural law of justice. Whatever property one acquires from another or whatever damage one does to another by gravely sinful acts of injustice, for these one must indemnify the injured party.

DISTINCTION BETWEEN ADMINISTRATIVE AND JUDICIAL ACTS OF BISHOP

Question: As no appeal properly so called is granted from administrative acts of the bishop but only from a final judicial sentence, will you please explain how one kind of acts is distinguished from the other, especially when a suspension can be considered a judicial act? To whom is the recourse to be made and to whom the appeal?

In the civil law courts a poor man is defended at public cost by an attorney chosen by the presiding judge. Is there any such provision made in ecclesiastical law for a priest who is too poor to defray the expenses of the litigation?

STUDIOSUS.

Answer: Canon 1601 states that against the decrees of Ordinaries no appeal or recourse to the Sacred Roman Rota is granted; the Sacred Congregations exclusively take cognizance of such recourses. In a recent decision of the Holy See in a case concerning the promise of a bishop to give a parish to a certain religious organization, it was stated that recourse against administrative acts of the bishop cannot be discussed in the Court of the Roman Rota, nor can this Court consider the question of damages arising from administrative acts. It is impossible to enumerate specifically all the administrative acts of the office of the bishop or his vicar-general. In general, the administration of the affairs of the diocese, the supervision over inferior administrators of individual churches or ecclesiastical institutes, supervision of the conduct of priests and the Catholic people, the precepts, orders, warnings, etc., given in connection with the administration of the diocese, penalties threatened to enforce his orders and precepts, are affairs that belong to duties of the bishop as administrator and supervisor of clergy and people and of the ecclesiastical funds and property.

With reference to difficulties which priests have with their bishop, they are usually concerned with either the proper administration (spiritual and temporal) of the affairs of his parish, or unbecoming conduct of the priest in violation of the rules of the Common Law or the particular statutes of the diocese.

Certain affairs concerning the pastor and his parish and the conduct of the clergy are governed by special rules of procedure. These

are: the removal of pastor from the parish, transfer of pastors from one parish to another, failure to observe the law of residence, suspicious relations of priest with a woman and negligence of pastors in the fulfilment of the duties of their parochial office.

If a priest is disobedient to his bishop (*e.g.*, in making the diocesan collections or in forwarding them); if he fails to give an accurate account of money and the property of the parish; if he misappropriates church funds to his own personal use; if he incurs liabilities for his parish in an amount that requires the permission of the bishop according to the statutes of the diocese; if, even when the parish has funds on hand, he spends the money in such a sum as requires the consent of the bishop according to the statutes of the diocese; if a pastor's or other priest's conduct is reprehensible (*e.g.*, because he does not take proper care of his duties, absenting himself very frequently from his parish for the rest of the week except Saturday and Sunday)—in all such cases the bishop can certainly reprehend the delinquent priest, and admonish him to stop the wrongdoing and to make amends within a specified time, or otherwise bear the penalty specified in this admonition. If the authorities of the Church could not enforce their precepts or commands with penalties, they could not be said to have authority (cfr. Canons 2233, 2242).

The objection, however, may be made that the Ordinary might be mistaken, wrongly informed, or too severe, that he might demand too much, etc. That may happen, but there is no way of carrying such matters into an ecclesiastical court. In many cases, as we know from experience, the pastor or other priest could easily avoid suspension or other penalty if he would approach the Ordinary in the proper spirit, for, unless the Ordinary is of an unusually harsh character or influenced by men whose integrity he does not suspect but who are prejudiced against the priest, he will gladly listen to the latter's plea.

Is there judicial procedure necessary in the cases mentioned? No, for Canon 1933, §4, states that penances, penal remedies, excommunication, suspension, and interdict can be imposed, not only by judicial procedure, but also by way of precept (as described above), provided the offense is certain. Criminal procedure for an offense that has a sanction or canonical penalty attached to it either in the Common Law of the Church or the particular law of the diocese, may be

started either with the denunciation of the offender by one of the Catholic people, or by investigation of the bishop or a synodal judge delegated by him, if apparently well-founded rumors exist. If the offense is notorious, the promoter of justice of the diocese may at once draw up the accusation and present it to the judge of the diocese, or to the Ordinary. The criminal procedure as outlined in the Code is very different from the procedure of enforcing the orders and precepts of the bishop.

Our correspondent asks whether there is in Canon Law a provision by which the tribunal of the Church (diocesan or papal) is obliged to appoint an able attorney for the defence of the accused, in case the latter is poor and cannot pay for the services of an attorney. Under the laws of the states of our Union provision is made in criminal trials that the State shall appoint an attorney for the defence of the accused who are too poor to pay for legal services. Yes, the Code of Canon Law, in Canon 1916, orders the judge to appoint an attorney to defend the poor, not only in criminal, but also in civil trials.

Appeal from a judicial sentence (*i.e.*, where there has been a formal trial) is made to the court that gave the final sentence within ten days after notice of the sentence, and has to be prosecuted within a month at the next tribunal (*i.e.*, from the diocese to the archdiocese; from a case first tried in an archdiocese to the diocese which the archbishop has once for all chosen as the court of appeal.) Canon 1880 enumerates sentences from which there is no appeal proper granted. Ordinarily the appeal suspends the sentence of the first court (Canon 1889).

In the cases where, after precept and threat of penalty by the Ordinary and perseverance of the offender in the same offence or repetition of the same, the Ordinary insists on the execution of the penalty; no appeal to the court of the second instance is possible, because there has been no court trial in the proper sense of the term. The only remedy granted is recourse to the Holy See—not to the Court of the Sacred Roman Rota. Priests not infrequently have recourse to the Apostolic Delegation. Though the Apostolic Delegate represents the Holy See, neither the Code nor the list of faculties as published by Vermeersch-Creusen (*Epitome*, vol. I, Appendix) give him

any jurisdiction in these matters, but he may have it by special concession of the Holy See.

TWO HIGH MASSES A DAY IN THE SAME CHURCH IN HONOR OF SAME SAINT OR MYSTERY

Question: Do the Decrees of the Sacred Congregation of Rites of July, 1869, and March, 1874, forbidding the celebration of more than one High Mass in the same church on the same day in honor of the same Saint or Mystery, apply in colleges and religious institutions where it is customary to chant several such Masses?
SACERDOS.

Answer: The Decrees of July 3, 1869, and March 18, 1874, are not to be found in the new collection of decrees published by the Sacred Congregation of Rites, but they were printed in the old collection. As far as we know, there is at present no prohibition to celebrate two or more High Masses on the same day in the same church of the same Saint or Mystery. Even under the former regulations it seems the prohibition extended only to churches which had the obligation of reciting the Divine Office in choir.

CATHOLICS ASKING FOR DIVORCE OR SEPARATION IN CIVIL COURT

Question: What attitude should a pastor take towards a Catholic man or woman who takes the Catholic party into the civil court for divorce or separation without consulting the local Ordinary? No doubt the innocent party may go to the Sacraments, if he or she has done everything possible to prevent such a procedure. What about the other party after the divorce or separation has been obtained?
CONFESSARIUS.

Answer: The Third Plenary Council of Baltimore (n. 124) states that Catholics are guilty of a most grievous sin if they ask for a divorce in the civil court. They are also guilty of a grave sin, if they ask for a separation in the civil court without authorization from the bishop, even if the one party has a legitimate reason for separation. The Catholic Church demands that Catholic people submit all questions of marriage, with the exception of purely civil consequences, to her judgment. The only case in which the Code of Canon Law permits the parties to separate without recourse to the local Ordinary is the case of adultery of one of the parties (cfr. Canon 1130). In all other cases which furnish a legitimate cause for separation, the matter has to be submitted to the local Ordinary, excepting only cases in which separation cannot be delayed without serious harm to the innocent party until permission from the bishop

has been obtained. The confessor approached by the party that has disregarded the law of the Church by obtaining divorce or separation from the civil court, should treat him as though he had committed a sin reserved to the bishop. In fact, the priest has no right to decide on the question whether the person has a legitimate cause for separation, for that matter is reserved to the authority of the bishop by the Code (cfr. Canon 1131). Wherefore, the priest cannot decide whether his present state of separation is sinful or legitimate, and, since the priest cannot determine that question, he cannot decide whether he is worthy of absolution. The case of adultery, provided the injured party has proof of it, authorizes the innocent party to separate by private authority. He sinned, however, by applying to the civil court for divorce or separation without due respect to the law that should have guided his conscience.

THEFT OF THINGS OF NO APPARENT VALUE TO OWNER

Question: John, engaged in historic research, finds in a county court-house some papers of ancient date. These papers had long ago been copied and recorded in the court-house. They are of special interest to John because they relate to his family history, and for other reasons. They are of no value to the county as court records. With the permission of the county clerk, John retains these papers. He discovers afterwards, however, that one of these papers may be of considerable monetary value because of the signature of a noted historic personage. If returned to the court-house, these papers will probably remain there for years to come, and eventually probably be lost or taken away by some future searcher among the court records. It is improbable that the county authorities would ever take the necessary steps to dispose of the paper for its possible money value. The question is: may John appropriate these papers? HISTORIAN.

Answer: The appropriation of the court-house papers irrespective of their value is not lawful, unless the county clerk has authority to dispose of these papers after they have been copied and recorded. Unless the papers are appropriated by John with legitimate permission, the reasons and arguments recited by our correspondent cannot justify the taking of the papers; they may at most serve to explain the mitigating circumstances of the wrongful appropriation. The value of a paper with the signature of a person famous in history is not merely something subjective, but is by the common judgment of civilized nations considered of real objective value. The circumstance that such things are of value only to specialists and lovers of history, antiquities, arts, etc., and may be of no value to the actual owner, does not justify anyone in appropriating them without the

consent of the owner. In most cases an approximate value of things of that nature can be ascertained from those who deal in business with these specialties. The value of autographs of famous persons increases of course with their age, and may reach a high value. That increase belongs to the rightful owner.

ENTERING ANOTHER RELIGIOUS ORGANIZATION AFTER EXPIRATION OF TEMPORARY VOWS IN THE FIRST

Question: A Sister who made temporary vows in a religious community leaves at the expiration of those vows and enters another religious organization, a diocesan congregation. Does the Sister need a dispensation, or are temporary vows to be considered a protracted novitiate? If she does need a dispensation, can the bishop give it, and, if the dispensation is to be asked of the Holy See, who can or must apply, and is it necessary that the application for the favor be sent through the chancery office?

CAPPELLANUS.

Answer: The rule of Canon 542, n. 1, is that those who at present are or in the past have been professed religious cannot validly be received into the novitiate. There is no doubt that the Code calls the temporary religious vows a "professio religiosa" (cfr. Canons 572 sqq.), and therefore there is no doubt on this point. The reception of the Sister into the second organization was invalid, and the profession will be invalid. The bishop cannot grant the dispensation. As to the application for the dispensation, the Sister who wants the favor should apply (*i. e.*, sign the form drawn up by one familiar with such matters). Others may also apply for her under the rule of Canon 37, which allows that quite generally. The petition should be presented to the bishop of the diocese where the petitioner resides for endorsement, because in matters of the external forum it is the custom of the Holy See to deal with the Ordinaries, not with private individuals.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

On the Evil of Divorce

By T. SLATER, S.J.

Case: John, a Protestant, became a Catholic on his marriage with Ann, a Catholic. After a year or two and when a son had been born, John became infatuated with Julia, a Protestant young lady. Constant quarrels with his wife led to their separation, and Ann said she would never live with her husband again. John refused to contribute anything to the support of his wife and son, though he was a man of ample means. On his wife's threatening to procure a judicial separation and maintenance from the civil court, John said he would go to prison rather than pay her a penny, but, if she would apply for a civil divorce, he would pay all expenses and allow her maintenance. Ann saw plainly that it was John's intention to marry Julia if he was divorced, and she consulted her pastor as to whether she might apply for a divorce in the civil court. A lawyer told her she had sufficient grounds to obtain one. The parish priest asks:

(1) Have the civil courts any jurisdiction over the marriages of Catholics?

(2) May Catholics ever take their marriage causes to the civil courts?

(3) What is to be said of this case?

Solution: (1) *Have the civil courts any jurisdiction over the marriages of Catholics?*

In general, the answer to this question is: "No." The Council of Trent, Sess. XXIV, can. 12, decreed: "If any one says that matrimonial causes do not belong to ecclesiastical judges, let him be anathema." The sense is, that matrimonial causes belong to the Church exclusively, and this was expressly laid down by Leo XIII in his Encyclical Letter, *Arcanum*, of February 10, 1880: "To decree and ordain concerning the Sacrament (of marriage) is by the will of Christ Himself so much a part of the power and duty of the Church, that it is plainly absurd to maintain that even the very smallest fraction of such power has been transferred to the civil ruler." To the same effect in Canon 1960 of the Code of Canon Law: "Matri-

monial causes between those who are baptized belong to the ecclesiastical judge by his own exclusive right." However, the civil power has authority concerning the civil effects of marriage, as is laid down in Canons 1016 and 1961.

(2) *May Catholics ever take their marriage causes to the civil courts?*

Cardinal Gasparri ("De matrimonio," n. 1165) says that the Holy See can allow marriage causes to be tried in the civil courts, and that nowadays causes of judicial separation are usually tried in the civil courts. He adds that for some nations this has been allowed expressly (as, for example, in England), thus supplying the required jurisdiction, as he concludes from an answer given by the Holy Office to a question proposed by the Bishop of Southwark on December 19, 1860. Causes concerning the civil effects of marriage may be treated in the civil courts (Canon 1961).

Catholics may not, of course, petition for a divorce from a valid marriage in the civil courts with the object of dissolving the bond of marriage. Whether or not they may petition for a divorce in the civil courts for a very grave reason, not intending a dissolution of the marriage, but only the civil effects of a divorce, is a disputed point among theologians and canonists (Sabetti-Barrett, nn. 559, 561). If a case arise where such a course seems necessary, it should first be put before the bishop, and then, if he approves, it may be taken to the civil court.

(3) *What is to be said of this case?*

From what has been stated, it seems clear that Ann would not be justified in petitioning for a divorce. She can get a judicial separation and maintenance, if there has been sufficient cause. That will suffice in the case. She could hardly ask for a divorce without giving great scandal; and, if she did so, she would be helping her husband to execute his evil designs. She should ignore his threat to go to prison rather than pay her anything.

ROMAN DOCUMENTS

RIGHT AND DUTY OF THE ORDINARY TO CONTROL POLITICAL ACTIVITY OF THE CLERGY

The Sacred Congregation of the Council declares that the Ordinary has the right and duty to forbid ecclesiastical persons political activity, if they do not conform themselves in these activities to the instructions of the Holy See. Disregard of the precept of the Ordinary may and should, after admonition and failure to amend, be punished with an appropriate penalty according to the Sacred Canons (March 15, 1927; *Acta Ap. Sedis*, XIX, 138).

CONSECRATION OF VIRGINS LIVING IN THE WORLD

Several local Ordinaries asked the Holy See for the faculty to bless and consecrate virgins living in the world without religious vows, according to the rite described in the Roman Pontifical. The Sacred Congregation of Rites answers that it does not judge it expedient to grant the request (March 25, 1927; *Acta Ap. Sedis*, XIX, 138).

PROGRESS OF THE CAUSE OF BEATIFICATION OF THE SERVANT OF GOD, JOHN BOSCO, PRIEST AND FOUNDER OF THE CONGREGA- TION OF THE SALESIANS

The Sacred Congregation of Rites outlines the life and work of the founder of the Salesians, an organization well known in the United States. The saintly priest accomplished great results in the education of poor children, many of whom were neglected in his day in Italy and did not get any schooling at all. He died towards the end of January, 1888, in the seventy-third year of his life, and the public opinion concerning the sanctity of his life was so pronounced that soon after his death the preliminary investigations with a view to future beatification were made by the Episcopal Curia of Turin, Italy. On February 8 of this year, the Cause had progressed so far that the Sacred Congregation of Rites, in Plenary Session presided over by the Holy Father himself, discussed the question whether the heroic degree of the virtues of faith, hope and charity and of the cardinal virtues of prudence, justice, fortitude and temperance, had

been proved. The Sacred Congregation unanimously voted in the affirmative. The Holy Father was pleased with the vote of the Cardinals, but said that he would not at once issue the decree confirming the vote of the Sacred Congregation, but requested them, as is the custom, to pray with him for divine guidance. On February 20, the Holy Father issued a decree in which he affirmed the heroic degree of the practice of the said virtues in the life of John Bosco, which decree gives him the title of "Venerable," but does not as yet permit public veneration of the Servant of God (Sacred Congregation of Rites, February 20, 1927; *Acta Ap. Sedis*, XIX, 150-153).

ADDITIONS TO THE ROMAN MARTYROLOGY

The issue of the *Acta Apostolicæ Sedis* of April 1, 1927, orders the insertion into the Roman Martyrology of the *Eulogia* or announcement of the feast of the five saints recently canonized: on May 25 the announcement of the Feast of St. Magdalene Sophie Barat; on July 16 that of St. Mary Magdalene Postel; on August 4 that of St. John Baptist M. Vianney; on August 19 that of St. John Eudes; on September 30 of St. Teresa of the Infant Jesus (Sacred Congregation of Rites, January 26, 1927; *Acta Ap. Sedis*, XIX, 154).

CONCERNING THE ACTION FRANÇAISE

The following questions were submitted to the Sacred Penitentiary concerning the *Action Française* recently condemned by the Holy See:

I. What attitude is to be taken in the external and internal forum towards ecclesiastics who (1) notoriously remain partisans or members or readers (by subscription) of the *Action Française*; (2) who encourage by theological consultations or in their conversations the faithful to read the *Action Française* or to support it by offerings of money; (3) who absolve and continue to absolve the readers or the chief members of the *Action Française* without demanding of them to stop such action?

Answer: As to the internal forum, these ecclesiastics are to be reminded that they resist (it is immaterial whether the resistance is public or secret) the serious and definite prohibition of the Supreme

Authority of the Church, and they are not to be absolved until after they have sincerely repented and made reparation for the scandal.

As to the external forum, those ecclesiastics are to be admonished and reprimanded in accordance with Canons 2308 and 2309. If the admonition and reprimand remained fruitless, they should be proceeded against in accordance with Canon 2310. With reference to the confessors who unlawfully absolve readers and members of the *Action Française*, they should be admonished, and, if they do not amend and repair the scandal given to the penitents, they may be suspended from the hearing of confessions until they desist from their obstinacy.

II. How shall the bishops and superiors of seminaries conduct themselves towards seminarians who openly or secretly remain attached to the *Action Française*?

Answer: If those seminarians have been admonished and do not amend and repair the scandal in a proper manner at the command of their superiors, they shall not be absolved; as to the external forum, they shall, in accordance with Canon 1371, be dismissed for reason of their rebellious spirit, which disqualifies them for the clerical state.

III. With reference to the faithful who (1) habitually read the *Action Française* or remain subscribers in spite of the warnings given them, or who (2) as partners promote the movement in favor of the paper called the "*Action Française*" wherein the false doctrines of the *Action Française* are expounded, or in favor of the directors of the *Action Française* to uphold them in their obstinacy, or who (3) continue to subsidize the *Action Française* either openly or secretly?

Answer: If those people have been reminded of their grave disobedience to the Supreme Authority of the Church in this important matter, and do not obey and repair the scandal, they shall not be absolved. In the external forum, they shall be considered as public sinners, and shall be refused all those things which the Sacred Canons forbid to be given to them.

IV. May the readers, partners, and propagators of the *Action Française*, who are notoriously known as such, be admitted to the Sacraments and particularly to Holy Comunion? May these same people be admitted into, or retained in the Catholic organizations,

as, for instance, the National Catholic Federation, the Catholic Youths, the Catholic Scouts?

Answer: Those persons may not be admitted to the Sacraments, as is evident from the answer to No. III. They may not be received into nor retained as members of Catholic organizations, unless they have publicly and unreservedly submitted themselves, and have to the satisfaction of the Ordinary proved their sincerity and repaired the scandal. For the rest, the bishop should keep in mind the precept of Canon 2214, §2, and use kindness and persuasion rather than ecclesiastical penalties, to which latter he should resort only when all other means fail (Sacred Penitentiary, March 8, 1927; *Acta Ap. Sedis*, XIX, 157-159).

CONSECRATION TO THE SACRED HEART

By Decree of August 22, 1906, Pope Pius X had ordered that the act of consecration of mankind to the Sacred Heart should be solemnly read in all parish churches on the Feast of the Sacred Heart. Partial indulgences were granted to all who were present at the act of consecration, and a plenary indulgence to all who, in addition to assistance at the act of consecration, received the Sacraments that day. Recently Pope Pius XI had ordered that the consecration of mankind to the Sacred Heart should take place annually on the Feast of Christ the King. The question arose whether the indulgences granted for the act of consecration on the Feast of the Sacred Heart had been abolished, since the consecration had been transferred to the new feast. The Holy See answers that the act of consecration may take place on both feasts, and the indulgences may be gained on both days, provided the formula of consecration published by the Holy See on October 17, 1925, is employed (Sacred Penitentiary, February 15, 1927; *Acta Ap. Sedis*, XIX, 159). This formula of consecration was published in THE HOMILETIC AND PASTORAL REVIEW, Vol. XXVI, No. 4 (January, 1926), pp. 417-18.

DOCTORATE IN THEOLOGY PREREQUISITE FOR ACADEMIC DEGREES IN THE SACRED SCRIPTURES

The following only may obtain academic degrees in the Sacred Scriptures:

- (1) Those who, after completion of two years' philosophy, study

theology in some university or other school approved by the Holy See, complete the full course according to Canons 1365 or 589, and obtain the doctorate in sacred theology:

(2) Those who, having made the prescribed studies in an Institute which has not been authorized by the Holy See to confer the doctorate in theology, study theology for at least two years in a university or other school approved by the Holy See, and obtain the doctorate in theology from that school;

(3) Religious who, after having completed their studies according to the law in their own school, obtain a title which, by faculty of the Holy See to the religious organization, is given after the manner of the doctorate in theology (Biblical Commission, February 26, 1927; *Acta Ap. Sedis*, XIX, 160).

OFFICIAL INTERPRETATIONS OF THE CODE

(1) *Concerning the Confraternity of the Blessed Sacrament*

Are the local Ordinaries strictly commanded by Canon 711, §2, to erect in every parish a Confraternity of the Blessed Sacrament, or may they, instead of that confraternity, erect a pious union or a sodality of the Blessed Sacrament because of peculiar circumstances of various places? *Answer*: The Ordinaries may do as is suggested in the question.

Canon 711, §2, states that the Confraternities of the Blessed Sacrament erected by the bishop in the parishes of his diocese are by operation of law aggregated to the Archconfraternity of the Blessed Sacrament at Rome. Now, the question arises whether also the pious union and other sodalities of the Blessed Sacrament are in the same manner aggregated to the said Archconfraternity, or whether the Confraternities of the Blessed Sacrament only are thus aggregated? *Answer*: Confraternities only.

(2) *Concerning the List of Funeral Charges*

The local Ordinaries should, according to the precept of Canon 1234, publish a list of funeral charges or stipends after discussion of the matter with the diocesan consultors, so that a fixed offering be prescribed for the various religious services held at funerals. The question arose whether the exempt religious organizations are obliged to conform to the list of funeral charges? *Answer*: They are obliged.

(3) *Concerning Public Exposition of the Blessed Sacrament*

The Holy See was asked whether the rules concerning the public exposition of the Blessed Sacrament, spoken of in Canon 1274, §1, apply also to the Benediction with the Blessed Sacrament when the ostensorium or monstrance is used? *Answer:* They do apply (Papal Committee for the Authentic Interpretation of the Code, March 6, 1927; *Acta Ap. Sedis*, XIX, 161).

PONTIFICAL APPOINTMENTS

The Right Rev. Columban Dreyer, Titular Bishop and Vicar-Apostolic of Rabat, has been appointed Vicar-Apostolic of the recently erected Vicariate Apostolic of the Suez Canal.

The following have been named assistants to the Papal Throne: Most Rev. Henry J. O'Leary, Archbishop of Edmonton, and Right Rev. John J. Keily, Bishop of Plymouth.

Right Rev. Msgr. Thomas W. Morton (Archdiocese of Winnipeg) has been appointed Prothonotary Apostolic *ad instar participantium*.

The following have been nominated Domestic Prelates of His Holiness: Right Rev. Msgr. John J. Sheridan (Diocese of Syracuse), Ignatius Klein (Archdiocese of Milwaukee), George Nightingale (Diocese of Menevia).

Messrs. Joseph Carroll (Vicariate Apostolic of Good Hope) and Arthur G. Ellis (Archdiocese of Westminster) have been made Knight Commanders of the Order of St. Gregory the Great.

The following have been made Knights of the Order of St. Gregory the Great: John F. Wegg-Prosser (Archdiocese of Westminster), Frederick McMullan (Archdiocese of Westminster).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Sundays and Feasts

FOURTH SUNDAY AFTER PENTECOST

The Infallibility of the Pope

By THOMAS P. PHELAN, LL.D.

"Going up to one of the ships that was Simon's, He taught the multitude"
(Luke, v. 3).

- SYNOPSIS: I. *The Vatican Council and Infallibility.*
II. *The Opponents of Infallibility.*
III. *The Testimony of the Bible to Infallibility.*
IV. *The Teachings of the Church during the Middle Ages.*
V. *Confusion over the Meaning of Infallibility.*
VI. *Infallibility and the State.*
VII. *Conclusion.*

At the Fourth Session of the Vatican Council (July 18, 1870), it was defined "that it is a dogma divinely revealed that the Roman Pontiff when he speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals, to be held by the Universal Church, by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Saviour willed that His Church should be endowed for defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church." Five hundred and thirty-three Bishops voted "*Placet*," two "*non-Placet*," and fifty-five absented themselves, holding that the time was not opportune for the promulgation. All who voted in the negative and those who refused to attend later sent in their adhesion to the Constitution. The Pope sanctioned with his supreme authority the action of the Council, and proclaimed officially the decrees and canons of the First Dogmatic Constitution on the Church of Christ. Never before had the decrees of any Council received such prompt and universal acceptance.

OPPONENTS OF INFALLIBILITY

When the call for the Council was issued by Pius IX, opposition arose in many anti-Roman and anti-Catholic circles. Even some of the staunch defenders of the papacy thought the time inopportune. Among them was John Henry Newman, who feared that devotional belief might cause the supporters of infallibility to neglect due discussion and the consideration of historical facts which might make the defence of the doctrine difficult for Catholics. His constant warning was: "Stop this post-haste movement and give us time." Yet, when the definition was adopted, Newman was among the first to accept it. When Gladstone wrote his celebrated pamphlet, "The Vatican Decrees in their Bearing on Civil Allegiance," Newman took up his trenchant pen and completely routed his doughty opponent in his "Letter to the Duke of Norfolk."

Yet, the enemies of papal infallibility were not completely silenced. A rebellious body of lukewarm German Catholics, under the leadership of the erudite Dr. Döllinger of Munich, warned the Government of the danger to the State, if infallibility should be promulgated at the coming Council. When the dogma was approved, the extreme and fanatical liberals met at Munich and founded the "Old Catholic" community. A Jansenist bishop consecrated a schismatic bishop for the new church; the Government gave him a handsome salary and encouraged the schismatics in their rebellion. Dr. Döllinger rejected their dogmas, but remained outside the pale of the Church.

TESTIMONY OF THE BIBLE

Agnostics, infidels, Protestants, opposed the dogma when first proposed, endeavored to sway the Council by newspaper attacks and false pamphlets, and still denounce it as an innovation in church doctrine, an addition to the doctrines of Christ, and contrary to the teachings of the Bible and the Early Church. Yet, the New Testament gives many proofs of belief in papal infallibility. Christ said unto Peter: "Thou art Peter and upon this rock I will build My church, and the gates of hell shall not prevail against it" (Matt., xvi. 18). Various attempts have been made to garble the obvious meaning of this passage, for example, by suggesting that the "rock" means Christ or Peter's faith, not his person or office on which the

Church was to be built. But such an interpretation destroys the logical coherency of Christ's statement, and is not in accord with the Greek or Latin versions. Again, Christ said to Peter: "Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat. But I have prayed for thee that thy faith fail thee not; and thou, being once converted, confirm thy brethren" (Luke, xxiii. 31-32). This prayer was addressed to Peter alone in his capacity as head of the Church, as is clear from the text and context. Lastly, Christ made a threefold demand on Peter for a confession of his love: "Simon, son of John, lovest thou Me more than these?" Peter twice replied: "Lord Thou knowest that I love Thee"; and on both these occasions the Master responded: "Feed My lambs." When the same question was asked the third time, the Apostle answered: "Lord, Thou knowest all things, Thou knowest that I love Thee." And Christ said: "Feed My sheep" (John, xxi. 15). The pastoral charge of Christ's whole flock, both sheep and lambs, was thus confided to Peter and his successors. He was to preserve the unity of faith, and without infallibility unity would be impossible.

CONSTANT TEACHING OF THE CHURCH

During the early ages of the Church, the infallibility of the successors of St. Peter was universally recognized, although terms differing from the language of the Vatican Decree were employed. St. Cyprian Martyr (258) calls the Roman See "the See of Peter, from which sprang the unity of the priesthood, to which perfidy can have no access." In the Council of Chalcedon, when the letter of Pope Leo I was read, the fathers cried out: "This is the faith of the fathers! This is the faith of the Apostles! Peter has spoken by Leo." St. Ambrose proclaims: "Where Peter is, there is the Church." St. Augustine voices the belief of the entire Church in his declaration on the receipt of Pope Innocent's letter: "Rome's reply has come; the case is closed." Finally, the various General Councils, especially that of Florence (1438-1445), repeated their belief in the infallibility of the Pope, although the terms vary from the definition promulgated at the Vatican Council. No new doctrine was introduced at the Vatican Council. It was merely an announcement of what had been believed and practised since the early days of Christianity. Indeed, it was not until the heresy of Photius in Constanti-

noble and the Gallican movement in France, that papal infallibility was denied.

CONFUSION OVER MEANING OF DOGMA

Other opponents confuse infallibility with impeccability, and maintain that Catholics claim the Pope cannot sin. Others insist that Catholics believe that the Pope is incapable of erring in discussing any subject. The Pope is only a man, and liable to a man's frailties and weaknesses, although he enjoys of course wonderful graces to strengthen him against temptation. Indeed, some of the Popes have been accused of leading sinful lives, although most of these charges are gross exaggerations. The Pope may be a great theologian and well versed in science and history, or he may be a mediocre student and scholar. Were he to write a book, we are free to examine and criticize it, and to reject his conclusions if they be erroneous. In such cases, he acts in his private capacity and may fall into error. When we say the Pope is infallible, we mean that, when he acts as head of the entire Church and speaks *ex cathedra* on matters of faith and morals, he cannot fall into error. His own intellectual superiority does not enter into this case; it is the assistance of the Holy Ghost that guides him aright in his decisions.

PAPAL INFALLIBILITY AND THE STATE

Contemporary persecutors of the Church endeavor to palliate their unjust actions by declaring that the definition of papal infallibility has so changed the relations between Church and State that civil governments must unite to defeat the machinations of Rome. They point to the Popes of the Middle Ages, deposing kings and freeing their subjects from all allegiance to the monarch. A glance at the history of this period shows that this power was used only in the case of princes abusing their authority or disregarding the human or divine law. No ruler could be molested as long as he followed the principles of right and justice. And in those stormy days all Christendom hailed the Pope as the only staunch defender of the rights of the ordinary people. Infallibility has conferred no greater power than Peter and his successors in the Middle Ages wielded. The Pope has never interfered in the affairs of nations since this dogma was promulgated. The furore excited by its definition in certain

countries was fanned by religious bigotry. In England the fears of Gladstone found vent in a celebrated pamphlet, but his arguments were controverted and his theory destroyed by John Henry Newman.

The Gospel of today furnishes a striking allusion to the infallibility of Peter and his successors. Christ seated himself in Peter's boat, not by accident, but by design. The Fathers of the Church regard this as a promise that extraordinary powers would be conferred on Peter. The boat has long been a symbol of the Church—the bark of Peter. Christ addressed His infallible doctrines to the multitude from Peter's bark. He made Peter the head of His Church, and promised that the gates of hell should not prevail against it. Therefore, the head of His Church must be armed against the attacks of unbelievers so that the doctrines of Christ might be preserved pure and unsullied. For that reason, Christ sent the Holy Ghost to protect the Pope and to strengthen him against human weakness and to enable him to be the supreme authority in disputes regarding faith and morals. From the days of Peter down to our own Pius XI, gloriously reigning, the Vicar of Christ on earth has shown himself infallible when speaking *ex cathedra* to the whole Church on matters of faith and morals.

FIFTH SUNDAY AFTER PENTECOST

Resentment

By WILLIAM BYRNE

"If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift" (Matt., v. 23-24).

- SYNOPSIS: I. Christ gave to the world a new law of love.
 II. Resentment is opposed to that most familiar of all prayers—the "Our Father."
 III. We cannot meditate on the forgiving spirit of Christ, and cherish hatred for our enemies.
 IV. Our good works are of no avail, so long as we entertain enmity for another.
 V. Conclusion.

Before the coming of the Saviour into the world, when man followed the instincts of brute nature and of passion, it was a laudable

thing to resent injuries. But, with His coming, a new doctrine was promulgated: "Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you" (Matt., v. 44). With the coming of Christ, the world received a new light; and, in that light, the reign of Christian forbearance had its rise. Not only were we taught to show kindness and consideration to our friends, which is an easy thing, but we were also commanded to love our enemies, which is a hard thing. We who are the followers of the Saviour, we who acknowledge Him to be the way, the truth, and the life, can with profit ask ourselves this morning if we are earnestly striving to fashion our lives according to His teachings.

CONTINUED RESENTMENT OPPOSED TO THE "OUR FATHER"

Sometimes during our life, perhaps, we suffered an injury, either real or imaginary, and we found welling up in our hearts feelings of anger, sentiments of resentment, a desire to wreak vengeance on the offender. Meanwhile, every morning and night as we knelt beside our bed, we offered up this prayer to God: "Forgive us our trespasses as we forgive those who trespass against us." No one, dear friends, who appreciates the meaning of those words can nourish feelings of resentment in his heart. We call upon God to forgive us in the same manner that we forgive others; and, if we are unwilling to forgive others, how can we expect God to forgive us? No man who realizes the meaning of the "Our Father" can look to God for mercy, if he is unwilling to extend mercy to one who has offended him. Whoever thus prays to God, while he remains unrelenting and unforgiving towards any human being, is invoking, not mercy, but judgment on his head. One victory over our dislike for another, one honest effort to banish from our hearts feelings of revenge, will be more pleasing to God than the vain repetition of an empty prayer.

Perhaps you will contend that it is a hard thing to forgive a man who has deliberately insulted us, one who has treacherously ruined our reputation, or deliberately lied about one whom we love; that it is a hard thing not to resent such action. But that is not the resentment which Christ condemns. He refers, not to the feeling of bitterness which arises in our hearts in the heat of anger, but to that spirit of malice which we in our calm, sober moments deliberately nourish. We are all human; we are naturally set against the man

who injures us. But we differ from the heathen in this : that we are willing to forgive ; that we hesitate, in our better moments, to plan a revengeful attack. That is the Christian law in contradistinction to pagan methods. "Revenge is mine, I will repay," saith the Lord (Rom., xii. 19). The day will come when the Lord Himself will avenge all injuries and set right all wrongs.

WE CANNOT MEDITATE ON CHRIST'S FORGIVING SPIRIT AND
CHERISH HATRED FOR OUR ENEMIES

To forgive those who have seriously injured us is never an easy task for human nature. To do so from merely natural motives requires a nobility of soul which belongs only to the few. But God's grace is sufficient for us. If He has commanded us to love our enemies, surely He will give us the courage and the strength to do it. No man who is honestly sincere in his endeavor to forget the injuries heaped upon him, will be long in driving such feelings from his heart. I dare any man who is honest in this matter to take a crucifix of his Saviour and look upon the thorn-crowned brow, the pierced hands and feet, and torn side ; to go through the scene of Calvary in his mind, listening to the angry shouts of blasphemy and revenge hurled at the Man-God ; I defy any man to think seriously of that day when his Saviour prayed for His murders : "Father, forgive them, for they know not what they do" (Luke, xxiii. 34)—I defy any man to come away from such contemplation with one spark of hatred in his heart.

GOOD WORKS ARE OF NO AVAIL IF WE ENTERTAIN ENMITY FOR
ANOTHER

The one great trouble with most of us is that we are offended all too easily. And we think that we are always in the right. Yet, we know that in this life it is hard for all of us to look upon the same thing exactly in the same light. Every quarrel that arises has two sides ; and it is just possible that we are on the wrong side. You have, no doubt, known families in which such feuds have existed for years—father estranged from son, mother from daughter. Life is all too short to spend it in nursing grudges. We go to Mass on Sunday, we say our daily prayers, we come to the altar rails at stated intervals—we go through all these external rites of religion, believ-

ing that we are pleasing God. It is well, then, to remember the words of the Saviour. He has sounded the warning: "If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift" (Matt., v. 23-24).

There may be some among you now who feel a rankling in your breast against someone who has injured you; and you may be resolved that, whatever the obligations of Christian charity may be, you will never forgive him. And you think that in so doing you show yourselves strong and spirited; but it is precisely therein that you prove yourselves cowards. The savages, we are told, can hate as no one else can hate; but it requires character to love. It is only a man of character who can walk up to an enemy and say: "You have injured me; you have wronged me most grievously: yet, I forgive you and I will try to forget." Such a one may be, according to the world's standards, a weakling; but, according to Christ's standards, he is a hero, for he has achieved that greatest of all victories—the victory over self.

WE SHOULD CULTIVATE THE ATTITUDE OF CHRIST

What we need is a little more of the spirit of Christ. What we ought to cultivate, is the spirit of kindliness, the spirit that prompts us to look upon the failings of others as we would have them look upon our own. How often does it not happen that, when a man has made some mistake out of thoughtlessness or human frailty, he looks in vain for the kind word and the voice that cheers! There are men and women who seem to delight in the downfall of others. Give them half a chance, and the scandal goes on its way gathering volume. They are the human vultures that sweep down upon the unfortunate and tear their characters to pieces; and they claim to be followers of Christ! And the unfortunate delinquents go down deeper and deeper, because they feel that the world has turned against them.

Learn a lesson from the Master. What would have become of Mary Magdalen, if Christ had repulsed her? Would she have had the strength to rise upon the ashes of her dead life, if Christ had dealt harshly with her? "Many sins are forgiven her, because she

hath loved much" (Luke, vii. 47). It was the word of cheer that she had so long awaited; and, in that word, she raised herself from the life she had led to the companionship of the other Mary, who is the Mother of God. Where would the soul of St. Peter be to-day, if Christ had resented his threefold denial? Would he have persevered in good, if Christ had cast him aside forever?

Oh, my friends, there are many around us who are pining for that word of comfort, hearts that are broken and that long for one kind word. Give it to them. It will not cost much, but the good that it may do cannot be estimated. That is the spirit of Christ. That is the doctrine that makes you different from the pagan. That is the example of the Saviour. Let us all follow it.

SIXTH SUNDAY AFTER PENTECOST

Daily Nourishment of the Soul

By S. A. PARKER, O.S.B., M.A.

"I have compassion on the multitude" (Mark, viii. 2).

- SYNOPSIS: I. *A miracle wrought out of compassion.*
II. *Our spiritual needs: gathered from: (a) our circumstances; (b) the nature of our souls.*
III. *Our Lord nourishes us today—through His Church.*
IV. *Accepting or despising the Church's ways—His ways.*
IV. *Conclusion.*

The miracle that we have just heard described in the Gospel cannot but arrest man's attention. For such is the power characteristic of every miracle. From the humble figure of our Lord there blazes forth the majesty of His omnipotence. Four thousand fed with a few loaves!

Some of His miracles had a further direct purpose, as a sign, a testimony of His mission. For instance, the miracle similar to this one—the feeding of the five thousand—was a preparation of the multitude for the wonderful revelation made next day at Capharnaum concerning the Blessed Sacrament, that Food that endures to everlasting life. But this miracle recorded today—the feeding of the four thousand—seems to have been wrought by our Lord out of

sheer compassion. Before Him was the vast multitude, afar from home, already three days without food. Our Lord knew and sympathized. That sympathy and compassion is a feature of His whole life. In the parable of the Good Samaritan He gave, in effect, a portraiture of Himself, as one "moved with compassion" for weak and wounded and lonely man. And, as the whole of the Incarnate Life reveals to us what God is like, so each incident, such as the miracle today, presents a picture easy for us, His children, to understand.

We can, for instance, easily think of ourselves as part of that multitude. We can picture our Lord; we can witness His compassion. We can easily imagine the craving for bodily food, and the faintness and weariness that come from being long deprived of it. And, from what is natural, our thoughts are raised to matters no less real, though invisible and spiritual. We, too, have needs today. Let us ask ourselves what they are; and what Divine Nourishment comes from the hand of our Lord. Now that He is no longer on earth, how can He, how does He provide for these daily needs?

OUR CIRCUMSTANCES AND NEEDS

First, let us review our circumstances. We are all, in reality, wayfaring through the desert of this world on a journey towards our home. This journey takes many long days—the swift days of childhood, of adolescence, and the longer days of adult life. For our purpose today we will leave aside dangers and needs that are exceptional. Just as a traveler may be beset by robbers to despoil him or beasts to rend him, so we are liable to overt attacks on our faith or morals; in such dangers our Lord will doubtless help. Just as, again, the traveler may be harassed by the sultry heats of the scorching sun, so we may be tried by long-continued temptation from some passion. As he may be overtaken by a sudden sand-storm, we may be beset by a sudden gust of severe trial; as his limbs may perhaps become benumbed by a long cold desert night, our spiritual faculties may be benumbed for a season in our efforts at prayer. Our compassionate Father will provide in all such exceptional difficulties.

But what of all the daily ordinary needs of us all? What do we require this coming week and month? In our wayfaring towards

eternity, the earth and things around us have nothing to offer as food for our souls. On the contrary, everything seems to conspire to lead us to starve our souls. Attend to the many cares of life, to its ambitions, to its amusements—and to these alone—and our souls will most certainly be neglected. Our very circumstances create an ordinary need, constantly present. We require a nourishment from One who, besides being compassionate, understands the difficulties that surround us.

OUR HELPLESSNESS AND DEPENDENCY

Turn, next, from our circumstances to ourselves, and we find that we are very dependent and helpless. We may resolve and struggle and have good-will. But at times the heavenly vision grows dim to our eyes; we falter in our purpose; we become distracted and stray aside; we have little courage in persevering; human frailty causes us to faint by the wayside. And, as our souls are much more important than our bodies, so too are they more delicate and mysterious. We do not understand them ourselves. Our spiritual needs are very various; and we want spirit-food—light and courage and hope and spiritual strength. If wounded and diseased, we want spiritual medicine. Lonely, we want the encouragement of fellowship. As even the healthiest body needs something to counteract the daily wear and tear, something to give daily a new luster to the eye, grip to the hand, strength to the limb, ease and even the buoyancy of joy in every activity, so also, and much more, does the soul need constant renewal of spiritual energies. We require a nourishment such as can be given only by One who, besides knowing our circumstances, knows also our mysterious spiritual nature.

OUR LORD NOURISHES US THROUGH HIS CHURCH

Now, our Lord is compassionate. Our Lord both understands and sympathizes with our every need. Just as on that day in the desert He blessed and broke the loaves and gave them to the Apostles to set before the multitude, so too to-day and every day He continues to distribute, and to distribute through the hands of His Church—through His priests chiefly, but also through others as well—the daily nutriment we need for our souls. In the Catacombs may still

be seen mural decorations depicting this miracle, the feeding of the four thousand with seven loaves, and the seven basketful of collected fragments, and so too in later Christian art; for in this the faithful have seen symbolized the sevenfold helps coming from Calvary and distributed through the Seven Sacraments. We need not dwell on each separately. Each several Sacrament provides for a different need, whether it be the Bread of Life brought from the tabernacle, or the medicine of Confession for the soul's wounds, or the oil to confirm the growing warrior of Christ, to hallow the priest of God, or to brace up the languishing powers of the dying. Beside these seven ministrations of grace, there are others—most of all, of course, the very presence of Our Lord as He offers the self-same Sacrifice as on Calvary. And we get a glimpse of the real meaning of prayer when we call it "the food of the soul": for he who is regular in his daily prayer is ever nourishing his soul, and whosoever neglects it, is starving his soul. And the meaning of yet another form of food is seen when men poetically speak of "breaking the bread of doctrine," for the priest's sermon, the teacher's instruction, and the parent's advice is another provision for daily nourishment. Furthermore, to these ways we must add all those helps that come from fellowship with one another as Catholics: not only the gathering of the multitude of the faithful around our Lord at church services, but also all those organizations—confraternities and the like—which assist in making each parish a real part of Christ's universal kingdom, and give to each one a sense of membership of His Mystical Body.

In summary, it is through the Church and through church ways that our Lord now daily supports and promotes the life of each of His disciples. And this idea, too, is strikingly brought before us in the parable of the Good Samaritan: he left the wounded man in the care of the inn-keeper, saying: "Take care of him until my return." Let us be convinced that these ways of the Church are our Lord's ways, and therefore both necessary and best.

ON ACCEPTING OR REJECTING THE MINISTRATIONS OF THE CHURCH

Our resolve, then, should be to make the fullest use of ordinary

church means, since these in combination sustain the daily spiritual life of every Catholic. Perhaps, we do not need to reflect constantly on these means; we do need to use them constantly. We do not frequently think about taking bodily food; but we do need to take it constantly. And, as the vigor and healthiness of the body depends upon its daily food, so too our soul depends upon this regular nourishment. The importance of this fact is seen in every parish. One man, or one family, makes much of the Blessed Sacrament. Such are regularly at Mass and church services; they are frequently at the altar rails; they are often found listening to the words of life, and thus their faith grows with every new experience in life; they are glad to belong to the company of fellow-disciples; they are ever sharing in and promoting this or that parochial activity. Such men or women, or such a family, are known as strong, practical Catholics. The result is that they prosper spiritually, for their life has constant nourishment.

By contrast we find a different class of Catholics. They use the Sacraments but irregularly; they seldom rally round our Lord; they prefer the Low Mass of obligation which is soon over; the world forms their chosen society, not Christ's company of disciples; they manifest no interest or zeal for His Church. And the result is that vigor of life in such an individual or family dies down. They perhaps even faint by the wayside, and drop away from the Church. The abundant means are at hand; the nourishment of the soul is provided; it is not appreciated, but despised.

Thus to-day's miracle arouses us to look at our Lord's continued and continual activity—in many forms, more marvelous still—in our midst now. He is the central figure. He goes on giving, giving, always giving, through the ministry of His Church, whose privilege it is to set His gifts before the multitude. "Give us this day our daily bread," is our frequent petition. If, besides asking with our lips, we ask with earnest sincerity; if further, beyond asking, we take it, then the happy record of the Evangelist will be ours also: "They did eat, and were filled."

SEVENTH SUNDAY AFTER PENTECOST

The Consequence of Pride in Our Faith

By H. B. LOUGHMAN, S.J.

"By their fruits you shall know them" (Matt., vii. 16).

SYNOPSIS: *Introduction.*

- (1) *Characteristics of the scene.*
- (2) *Warning conveyed.*

A. *Pride in our Faith.*

- (i) *The Church guaranteed to be a united body;*
- (ii) *The Church guaranteed to be a teaching body;*
but
 - (i) *No other church claims or possesses divine authority to teach. Example.*
 - (ii) *No other church can claim worldwide unity. Examples.*

B. *Consequences.*

- (i) *Non-Catholics must see the fruits of our teaching. Examples.*
- (ii) *God must see the fruits of the means He supplies. Examples.*

People of Jesus Christ :

For a moment reconstruct the scene described for us today in the Gospel which you have just heard read. An audience mostly of simple country folk is gathered around the Master. In the distance is the Lake of Genesareth, from whose shore are come fishermen who would shudder at the thought of giving their children a serpent instead of fish. Not far away could be seen a city perched on a hill-top; and to this perhaps Christ pointed when showing how plainly visible was to be His Church. At this time Christ's enemies were not dogging His footsteps, and trying to catch words and phrases which could be misconstrued and then used against Him. Thus, as He now addresses the people, He does not speak to them in parable or in cryptic language, but uses words which they understand at first hearing. In the Sermon on the Mount, we find Him as it were easing His heart and revealing in its fullness the light He had brought into the world. Was it any wonder that the hearers were rapt in attention? They felt that here was a man who spoke to them with authority, and not as did their usual instructors, the Scribes and the Pharisees.

THE WARNING

Now, towards the end of this artless discourse, He gives a piece

of plain warning to these simple people. They were to be on their guard against false teachers. And the warning was opportune; for even from that date, and much more so after the Ascension of the Master into heaven, many would try with specious arguments to discredit the Man-God who was now talking to them. One test He suggested for distinguishing the false from the true: "By their fruits you shall know them." And He illustrated this from the scene which was before their eyes: "Do men gather grapes of thorns, or figs of thistles?" Surely not. Then in the same way the false teacher, be he in good faith or not, cannot produce in himself or in others the qualities which are dear to the Heart of Christ.

PRIDE IN OUR FAITH

Now I do not in the least suggest that you are in danger of being deceived by any of the various religious sects that are all around us. Yet, you will deepen your appreciation of your glorious Faith, if you apply the test: "By their fruits shall you know them," and make the contrast between the Catholic and every other religion.

CHRIST GUARANTEED HIS CHURCH WOULD BE A UNITED BODY

Of the several characteristics of the Church which Christ was to found, two stand out in bold relief: I mean its worldwide unity and its teaching authority.

There is no doubt that the Master intended and promised that His Church should be one. Its very name of a kingdom suggests this. He warns us that a kingdom divided against itself cannot stand. He calls it a city, a sheepfold; and He asserts that there must be one shepherd and one fold. He further founded His Church upon a rock, which was to be the guarantee of its steadfastness and of its unbroken unity. His dying prayer was that His followers might be one.

IT ALSO WOULD BE AN AUTHORITATIVE TEACHING BODY

In the second place, it is equally clear that, whatever and wherever is the true Church, it must claim to be a teaching body, and to use the authority of God Himself in teaching and governing. "Go ye and teach," is His command. "Teach them to observe all things that I have commanded you." He affixes the severest pen-

alties to the refusal to accept its doctrine: "He that believeth you, believeth Me, and he that believeth not shall be condemned." Finally, He gives His own divine guarantee that they will not fail in thus teaching: "Behold I am with you all days unto the end of the world." And note the phrase: "I am with you." It occurs nearly a hundred times in the Old and the New Testaments; and everywhere it bears one and the same meaning; it is a guarantee of the success of the mission entrusted to another. Thus, for instance, when Moses protested that he was unable to free the Israelites from the power of Pharaoh, God replied: "Fear not, I am with you." This, then, was the meaning of Christ Our Lord when He used the solemn stereotyped phrase to which His hearers were accustomed. Thus it is that the Church has her Founder's divine assurance that she will not and cannot fail when delivering her message.

NO OTHER CHURCH CLAIMS DIVINE AUTHORITY TO TEACH

"By their fruits you shall know them." What religious body in the world does so much as even lay claim to these two qualities—universal unity and a teaching authority? And what religious body in the world can prove its claim to these two qualities? Only the Catholic Church. To take but one out of many examples. Quite recently we have been treated to the spectacle of a religion whose adherents are bitterly divided on the vital question as to whether the Blessed Eucharist should be adored as in very truth God. Some assert that so to adore it would be committing idolatry, and would be undoing the work of the self-styled Reformers. Now what steps have been taken by the episcopate of this religion? Have they at once come forward as teachers? Have they at once decided whether idolatry was being committed? Have they fulminated penalties against those who would dare to do so? Far from it. They baulked at giving any decision. Instead they allowed each individual congregation to choose which service it should have—that in which the Blessed Eucharist was adored, or that in which such adoration was denied! And for this purpose the ritual was re-edited in a new form containing both types of service. Now, supposing that the Catholic Church was divided on a similar weighty question, would it re-edit the Missal and allow the congregation to decide which form of the Mass it was to have? If the Catholic Church did this,

would it not most expressly forego all and every claim to be a teaching body? Would it not confess that it had no message from God to deliver? "By their fruits you shall know them." Where there is no teaching authority, there is no true Church.

NO OTHER CHURCH CAN CLAIM WORLD-WIDE UNITY

To deepen further your loyalty to and appreciation of our own God-made religion, look round the world to-day and see the standing miracle of the worldwide unity of the Catholic Church. Some 300 millions of people different in color and character, in language and politics, are united with and submissive to one supreme spiritual ruler. Doctrinal questions binding the whole world are given from the central authority and are accepted as final by the millions of the Catholic Church. Questions of discipline are settled for places as distant as Alaska and China. A poor woman who has not the money to pay the ecclesiastical lawyers, submits the tangled question of her marriage to the Roman courts, and gets the same impartial justice as does the millionaire's daughter who is married to an English duke. The Negro and the Chinese Catholic, the Indian and the English Catholic, the Catholic of New York and his fellow in New Zealand—these have all one and the same belief, and one and the same sacrifice, and accept one and the same guiding and teaching authority. "By their fruits you shall know them." What religion other than the Catholic Church can show such unity combined with such universality? If any Church claims to be the Church founded by Christ, it must prove it by reproducing those qualities which the Master promised that His Church should have.

NON-CATHOLICS MUST SEE THE FRUITS OF OUR TEACHING

But it is not sufficient to have a personal loyalty to the Church of Christ, nor is it enough to realize its wondrous qualities. You must also bear in mind that the words: "By their fruits you shall know them," have a very practical importance for you. For, the non-Catholics amongst whom you live are aware that our Church has a sublime teaching; that she claims the possession of potent means for keeping her children free from sin; that she pronounces in her Master's name sentence of pardon for the repentent sinner; that she claims to administer Sacraments instituted by Christ; that she

fearlessly asserts her privilege of feeding her children on the Body of Christ Our Lord. Hence, the non-Catholic is quick to notice instances where practice does not square with belief. Just as some time ago a Protestant boy in a Catholic college claimed that his fellows did not believe what they learned in their catechism, because some of them were thoughtlessly irreverent in the school chapel, so also your non-Catholic friends are surprised when they do not see in you the fruits of your faith. There is many a Protestant husband of a Catholic wife, who wonders what can be the good of Confession and Holy Communion, when the home circle continues to be disturbed by bad temper. There is many a non-Catholic who has similar doubts, when he sees Catholic business men using "sharp" and questionable practices.

GOD MUST SEE THE FRUITS OF THE MEANS HE GIVES

But not only must your neighbor be able to see the fruits of your religion; God especially must see the productiveness of the means which He has put at your disposal for attaining real holiness. He has put before us an ideal of sanctity, which it is impossible fully to realize here on earth. "Be ye therefore perfect, as your Father in Heaven is perfect," He says, for He desires us always to struggle higher than we are at present. For instance, there is always progress to be made in the art of prayer; by effort and generosity and our own eagerness, prayer can become, not merely a duty for stated times, but a solace and a privilege which is wellnigh continuous. Similarly, Jesus Christ can come to have daily a larger share in our lives; friendship for Him may and ought to develop as does a friendship with a human person, when one grows in the knowledge of his endearing qualities. "This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." Or again, we ought to and can grow daily in that virtue which it was His dying wish that we should practise: "Love one another as I have loved you."

Both before our heavenly Father and in the eyes of our fellow-men, we must show the fruits of our faith. "By *their* fruits you shall know them," and by *your* fruits *they* shall know you to be the children of the Church, which can enable you to grow ever more like

to the pattern of Jesus Christ, the Man who, because He is God, was and is perfect.

EIGHTH SUNDAY AFTER PENTECOST

Stewards of Christ

By P. M. NORTHCOTE

"Give an account of thy stewardship, for now thou canst be steward no longer"
(Luke, xvi. 2).

- SYNOPSIS: I. *The notion of stewardship.*
II. *Its distinctive quality.*
III. *We are God's Stewards.*
IV. *The matter of our stewardship.*
V. *Account must one day be rendered and fidelity rewarded.*

By a steward we understand one who has the administration of another's goods. An official who has charge of public funds, is the steward of the public; the manager of a large business concern is the steward of the shareholders; one who is encharged with the management of the affairs of a private person, is that man's steward. Nay, if we like to enlarge yet more the idea of stewardship, we perceive that the artisan who works for a wage is also a steward, for he has contracted to give the use of his acquired skill for so many hours in the day at such and such a remuneration: those hours are no longer his own, for he holds them in stewardship, and during the specified time should employ his skill and industry on behalf of another, be it an individual or a company or the State. We see, then, that even in our ordinary human relations with one another it is very difficult to escape the obligations of stewardship.

DISTINCTIVE QUALIFICATION OF A STEWARD

The distinctive necessary qualification of a steward is, before anything else, fidelity to his trust. "It is required among stewards that a man be found faithful" (I Cor., iv, 2), is a saying of St. Paul which will commend itself to everyone. Few characters are more odious than that of the steward who betrays his trust. Though a man were in every other respect faulty, yet as far as his stewardship is concerned, if he is faithful to his trust, he is a good steward. He

may perhaps not be a competent one, but this has to do with his intellectual qualifications; the moral quality demanded of the steward as such is one and only one—fidelity to trust.

When, therefore, the master commended the unjust steward, he did not commend his injustice, for in a steward that is of all faults the worst, as being diametrically opposed to the very notion and character of a steward. The master merely commended the sagacity with which he extricated himself from impending ruin, just as we might admire the skill and daring of a burglar; we admire the action, while we reprobate the act.

Thus, we see that, though the steward is by nature free (inasmuch as, being intelligent, he has dominion over his own act), yet as a moral agent he is not free, for he is under obligation to discharge faithfully the trust committed to him.

WE ARE GOD'S STEWARDS

Now let us consider that God created all things that they should serve Him, nor could He constitute any end to creation other than Himself: "The Lord made all things for Himself" (Prov., xvi. 4). Yet He so constituted creatures that they should serve Him according to the nature that He gave them. Thus, all creatures below man serve God, inasmuch as they fulfill the laws of the nature He gave them. They serve Him blindly and unresistingly, without rebellion and without merit. With man it is different; he is by nature intelligent and consequently free, and he therefore must render to God an intelligent and free service. In a word, man is God's steward.

THE SCOPE OF OUR STEWARDSHIP

This stewardship extends to all that we are and all that we have. Of nothing are we absolute and irresponsible owners. "What hast thou that thou hast not received" (I Cor., iv. 7). Everything which is embraced by or attached to our personality is the gift of God: that very personality itself is God's gift, for it was He that gave us being.

Of all God's gifts there is only one which we cannot abuse, and that is His grace: for grace is in its essence holy, and you cannot turn a thing from its essence. Therefore, though we all understand what people mean when they speak of the abuse of grace, yet the

expression is incorrect: you can resist grace, or you can cast away grace, but you cannot put grace to a wrong use, for it is in its nature holy.

All the other gifts of God we are able to abuse, putting them to uses contrary to God's will and intention. Here then is our stewardship. Our body with all its senses and various powers is the gift of God. We are stewards of our body, and may devote its powers only to fitting uses. Yet, what is more frequently or more grossly abused? We should examine ourselves frequently as to how we have discharged the stewardship of our bodily senses. Our eyes—have we employed them to look at that which was not seemly? Not for this purpose did God give us the power of sight. Our hearing—have we lent a ready ear to what we know to be displeasing to God? Our hand—how have we used that most wonderful of all instruments? Better many a time it had been manacled. Our feet—whither have they carried us? Our tongue—that God-given power of speech—for what was it intended? To what use have we put it? That noblest of all the faculties, the intellect—what magnificent powers of mind have not men often prostituted to the service of error rather than truth, of vice rather than virtue!

These powers of body and mind are the gifts of God, included in the ambit of our personality. Others there are attached to our personality as something external to it, which are yet none the less God's gifts. Wealth, for example—no matter how it was obtained, by inheritance, by gift, by a fortunate accident, or by sheer work and ability—in an ultimate resolution we must always acknowledge it to be the gift of God. Some indeed employ wealth well; they enjoy it, as it is right they should, but they are not unmindful that God gave it them not solely for their own gratification. Yet how many there are, even amongst Catholics, who employ it entirely or almost entirely for selfish ends! Then you turn over the pages of the *Annals of the Propagation of the Faith*, and you read of missionaries living in direst poverty, their enterprises crippled for lack of funds; and you wonder whether at the Last Day there will not be numbers of pagan souls that will rise up like the accusers of the unjust steward, to accuse these selfish rich that they have wasted their Master's goods.

Then there are children, most precious of all God's external gifts.

What a stewardship is parenthood! Before the priest, before the Sisters, those tender souls depend on the father and the mother for the first impressions of religion. Those souls were committed by God to the parents to be trained up for Him, first, foremost, and before all. I wonder parents do not tremble when they think of it, especially *some* parents.

See, then, how vast and multiplex is our stewardship. We may all say with St. Paul: "We are God's coadjutors" (I Cor., iii. 9), but do we realize the awful dignity and the tremendous responsibility of being "a helper of God," who claims our coöperation not only in the sanctification of our own soul, but in the extension of His Kingdom throughout the world? To everyone is committed a stewardship—to some greater, to some less—but none can escape from that sublime, yet terrible charge.

WE MUST RENDER AN ACCOUNT ONE DAY

The notion of stewardship implies a master, and a master who will some day inquire into the manner in which we have discharged our trust: "Give an account of thy stewardship, for now thou canst be steward no longer." This life which we now lead is our period of stewardship. Hereafter, if we have faithfully discharged our trust, we enter into full and immutable possession: "Enter thou into the joy of thy Lord." Here we are God's helpers; hereafter His partners incorporate with Christ our head: "By whom He hath given us most great and precious promises: that by these you may be made partakers of the divine nature" (II Pet., i. 4). All this shall hereafter be ours, if here we are faithful to our stewardship. But, if not, we shall be forever cast out as unprofitable. Do we realize the immeasurable importance of our life here so quickly passing away? Time, of all entities the most fleeting and elusive, has this property that it stabilizes all over which it has passed. Our actions of yesterday, whether good or bad, whether well-performed or carelessly performed, are irrevocable: time has passed over them, and they are forever fixed. There is no power that can make the thing that hath been, not to have been. The opportunities of yesterday are forever gone. It is a sad retrospect for most of us when we look back. Better not look back too much, or we shall grow despondent; but rather let us, with St. Paul, "forgetting the things that are behind and

stretching ourselves forth to those that are before, press towards the mark, to the prize of the supernal vocation of God in Christ Jesus" (Phil., iii. 13-14). God can repair all wastage of ours, and in one moment of time make saints of us. He will give us new and better opportunities to make up for those we have lost. And, though faithless in the past, the Holy Ghost will make us true and faithful stewards of the time yet remaining to us, in preparation for that day so fast approaching when we shall hear the Great Summons: "Give an account of thy stewardship, for now thou canst be steward no longer."

CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

VI

The Sanctuary Lamp

The light of the star guided the Magi across the desert to an earthly paradise, the Crib of Bethlehem, where the Lord of Lords and King of Kings lay hid in lowly human trappings. The dim religious light of the sanctuary lamp guides the faithful out of the desert of the indifferent, cruel world to the promised land flowing with milk and honey, where "Thou hast prepared for them Bread from heaven containing within it every delight"; it guides them to the tabernacle where the same Lord lies hidden in His earthly home, wrapped in appearances still lowlier than at Bethlehem. That little light seems to rouse all the poetry in our nature and to tell us a hundred beautiful things about Emmanuel. The red glow speaks of the Precious Blood; the tiny light speaks of the light of faith He has lit in our hearts; the unfailing light speaks to us of constancy.

I. THE PRECIOUS BLOOD

July is the month of the Precious Blood. How often have our sinful souls been bathed in that saving stream that they might be made whiter than snow! It is the price of our redemption, as St. Paul puts it: "In whom we have redemption by His Blood, the remission of sins." The spear of Longinus testified how copious our

redemption had been, for no drop of blood was left in Him. The whole of the Precious Blood courses through the veins of the glorified Body of Jesus dwelling in the tabernacle and given to me in Holy Communion. "May the Blood of Our Lord Jesus Christ preserve my soul unto life everlasting!" His Blood revives my fainting spirits, chilled by the coldness and apathy around me. It rejoices my heart by bringing spiritual consolation, drying my tears, and turning my very afflictions into sources of merit. It inebriates the soul with that true joy which He alone can bring. When the doorposts of my soul are laved with the Blood of the Immaculate Lamb, the Angel of Death fears to enter and slay that immortal soul with the sword of mortal sin.

II. LIGHT OF FAITH

To most of us this gift is but a dim light fed by the oil of good works. We live too much in the visible world; it is the saints that live their lives in the world unseen. The light of faith to us ordinary Catholics is not like a great searchlight which shows clearly what lies in front of us. I see but dimly, and with much groping pursue my way. I stand at the crossroads, and know not which way to take until the swinging lantern of faith in my hand shows me which is the right road. When the gusts of wind come, the light is almost extinguished, so that my faith splutters when great trials, intense suffering, or dismal failures blow my way.

Lead, kindly Light, Amidst the encircling gloom

O Lord, increase my faith! Lord, that I may see!

The light of faith is fed by the oil of good works. The imprudent virgins give us a dread warning of the mad folly of having no oil in our lamps. Too late when the door is shut, to wonder where we can procure oil. Our own good works are so few; a thousand golden opportunities have slipped like sand through our fingers; we have grown tired of doing good and fall back on the past; we procrastinate and promise to do wonderful works in the uncertain future; like John-a-dreams, we weave delightful fancies of what we would do if we could, instead of doing the things we could if we would. So we fool ourselves, and meanwhile the lamp is almost empty. Suddenly, with dramatic swiftness, the loud cry startles the midnight

air: "Behold the Bridegroom cometh!" No time then to procure oil when we are fighting for your breath. Let us hasten, hasten, for the night is rapidly advancing wherein no man can work. Let us consider the day as wasted in which we have not done one deed of kindness. "Oh, Jesus, Master, make me generous, fill my heart with Thy spirit of kindness. Let me not look backward relying on the deeds of the past, but ever forward as Thou didst press forward to the Hill of Sacrifice. May I persevere till death as a laborer in Thy vineyard, for that way alone lies safety."

III. CONSTANCY

The light of the sanctuary lamp burns day and night, the faithful sentinel of the Hidden God. Faithful sentinel! Alas, how few of us have a right to that name! How that title reproves our inconstancy and fickleness! We come to Him with our hearts burning with love, but alas! it is human love. We come to Him because we need Him, not because He longs for us. We blow now hot, now cold; our visits become less frequent, our fervor fades, until in the end we hardly come to Him at all. We plead business, home duties, whatever you will, never at a loss for an excuse for our inconstancy. Spiritually we are chilled to the bone, and yet we will not come to warm ourselves at the hearth of the Sacrament of Love. "Jesus, Jesus, Jesus, make me constant. Oh Beloved Master, teach me to kneel lovingly at the foot of the tabernacle, like a faithful hound at the feet of its master. Chain me with the links of love close to Thy Adorable Presence, as the watchdog is chained to prevent it from wandering."

(Here introduce the section of the Jesus Psalter, "Jesus, Jesus, Jesus, make me constant.")

Book Reviews

A HELPFUL SYNOPSIS OF DOGMATIC THEOLOGY

The "Compendium Repetitorium"* represents the American edition of a work that in its three previous European editions has won hosts of friends and proved itself a very reliable and helpful *vademecum*. The present form, retouched and in many ways improved by the alert and progressive author, will introduce it to a larger sphere of usefulness and increase its already well-established popularity. In this bid for popularity, it is favored by the splendid external make-up, which embodies all modern typographical devices calculated to render a book readable, easy to handle, and attractive in appearance. In spite of its comprehensive contents, covering as it does the entire field of dogmatic theology, it is not bulky, and can without difficulty be slipped into a pocket and made a permanent, ever available companion.

In the life of every seminary student and priest, frequent occasions occur when quick orientation in the vast domain of dogmatic theology becomes desirable or even imperative. In this connection one need only mention the periodically recurring examinations, on the successful outcome of which so much depends. To meet just such emergencies in an adequate fashion the handy little volume is primarily intended. However, its usefulness extends far beyond this narrow scope. In many other circumstances it will be a faithful mentor and able adviser. To have it near at hand and within easy reach, will often prove a boon.

The features that constitute its excellence and recommend it to the favor of those concerned are many. Some of these will be pointed out in this review, since to dwell on all would be impossible within the necessary limitations of the space allotted to a critical appreciation. Of course, condensation in this case has to be carried to a high degree; withal, it can be truly stated that nothing of importance has been omitted. In fact, the treatment of all questions is in every sense satisfactory. The student will find everything he has a right to look for in a theological manual. Nor will he be exasperated by a brevity of statement that results in obscurity. The author is a master in the art of succinct exposition, and fully knows the value of words. Again, the argument is not merely sketched but fully carried out. The Scriptural proofs are amply developed, and numerous texts are adduced in support of the thesis that is to be established. The patristic argument in like manner receives the attention to which by reason of its importance it is entitled. Though the quotations from the Fathers are usually not lengthy, they have been judiciously selected and are full of pith

* *Compendium Repetitorium Theologiæ Dogmaticæ Tum Generalis Cum Specialis Ex Probatissimis Auctoribus Collectum et in Systema Redactum A Doctore Constantino Joan. Vidmar* (Joseph F. Wagner, Inc., New York City).

and marrow. The authentic documents of the Church occupy a position commensurate with their paramount importance. The author is careful to give to the various propositions the precise degree of certitude and doctrinal value which they possess. This is a very helpful device and tends to prevent confusion. So much for the methodological aspects of the book.

Even in the title of the book the author stresses the fact that he has drawn his material from approved sources. In this the author is consistent throughout. The great and recognized theologians of the Church are the teachers whom he follows with docility and reverence. We see in this no slight advantage. In theology the way of authority is the safest. The teacher of theology must suppress the desire for novelty and cling to the best traditions. He will do well to avoid trying to rephrase truths that have received a standard formulation by the great minds of the Church. The desire for originality in theology is fraught with great danger, and has misled many. Dr. Vidmar's close adherence to his predecessors will fill the reader with a sense of security. It makes him feel certain that he is not being led into treacherous paths. The author may be safely followed, because he himself walks humbly in the wake of the lights of the Church, whose orthodoxy cannot be questioned. Notwithstanding his conservatism, the author is abreast of the times in so far as theological development is concerned. Thus, he bestows a well reasoned paragraph on the now much-discussed universal mediatorship of the Blessed Virgin. He leans very much towards this beautiful and consoling doctrine, and thinks that it deserves to be called *fidei proxima*. With approval he refers to the late Cardinal Mercier's letter on the subject: "Cardinalis Mercier epistola sperat fore ut consociatis precibus ac unitis curis et laboribus episcoporum contingat, ut universalis gratiarum mediatio B. M. Virginis ceu dogma declaretur."

The book possesses a very exhaustive index, which greatly facilitates its use, and makes it possible to refer quickly to any topic on which information is sought. The author has seen fit to add in an Appendix the anti-modernist oath. This to some may seem a work of supererogation. It is, however, far from superfluous; for modernistic tendencies and propensities are still rife in certain quarters, and it can do nobody any harm to fortify himself against this latest and most insidious of all heresies by occasionally perusing and pondering this solemn repudiation which at the same time is also a profession of faith. The small compass of the volume precludes extensive bibliographical references. They are hardly necessary, since they can easily be found in the larger texts.

The modern tendency in didactics is towards shortening the text to be used in the class room and rounding it out by collateral

reading. Much can be said in favor of this practice. It makes the general outlines of the subject stand out in clearer relief, and stimulates original research. Many experienced teachers take very friendly to this new departure. It might be advantageously applied to the study of theology. In this case also, Dr. Vidmar's text will prove serviceable, as it proceeds along the lines of this latest pedagogical development.

CHARLES BRUEHL, D.D.

AN APPRECIATION OF THE SACRED SCRIPTURES

It goes without saying that it is a duty incumbent upon every priest to know the Bible. His ignorance of it must always reflect sadly upon him, and cannot fail to do much harm to the cause he has espoused. How can he be called a soldier of Christ who does not enjoy ready access to the divine armory of the Sacred Scriptures? How can he feed the flock of Christ who does not know where the richest spiritual pastures are to be found? How can he preach the Word of God with unction who has not drunk deeply of "the fountain of living waters" which spring up from the study of the Book of books? Surely such a one will be like a desert land, without refreshing water and sustaining fruit. There is, then, an obligation resting upon those who feed the flock of Christ to know the Scriptures, and to know them well. Of a certainty, this means much persevering study, not only of the Bible itself, but also of those other books which help the student to understand more fully what he reads in the inspired record. With this in view—that is, for the purpose of making Biblical study more attractive and fruitful—Father Fillion has brought out his latest book.*

At first glance the title of this work may be confusing to the priest or seminarian, who might readily mistake it for an introduction to the Scriptures in the strictly scientific sense. But Father Fillion did not intend to give us this kind of work. Indeed, the book might better be called "An Appreciation of the Sacred Scriptures." The chatty, untechnical strain in which it is written serves to further the author's evident and earnest desire to share with others what he has enjoyed, to pass on to a busy generation the fruits of his quiet study, and to scatter abroad sparks from the flame of love for God's word that has been the comforting warmth of his inner life.

The book comprises fifty-one essays, covering a most interesting variety of topics. Back of them is the author's reputation for Biblical scholarship, which is universally high. But, since it would be impossible in this review to consider all the chapters of this fine work, we shall content ourselves with a glance at a few which we deem the most striking, especially those having a bearing on the priest and his work.

* *The Study of the Bible*. By Rev. L. Cl. Fillion, S.S. Translated by Rev. J. C. Reville, S.J. (P. J. Kenedy and Son, New York City).

In Chapter I Father Fillion appears in the rôle of a friendly guide, giving his "tourists" a general word-picture of the fields to be visited. He traces the derivation of the name of the Bible, and explains its significance. The reader is then prepared to come upon a great variety of literary forms, which the author accounts for by the freedom of expression which God has permitted His several human instruments.

The all-important question of inspiration is covered in Chapter IV. As is well known, this is a vexed problem to many outside the Catholic Church. Either they ignore altogether the existence of inspiration, or they err by excess or defect in their definition of it. Not so Father Fillion. In clear language he sets forth the mind of the Church on this most important matter, and demonstrates that she preserves the golden mean by not depriving the sacred writers "of any of their glorious privileges," while at the same time she does not minimize the action of the Holy Ghost, the principal author of the Scriptures. To substantiate his views the author naturally quotes Pope Leo XIII's admirable Encyclical, *Providentissimus Deus*.

Passing now to Chapters V and VI, we find developed in full the reasons why we should study the Bible. They are summed up in this, that on every page of the holy Book Christ is the central figure. Around Him is built this great masterpiece of literature. The author brings out the thought of St. Jerome that, if we wish to know Christ, we should seek Him where He is to be found, namely, in the Sacred Scriptures; it is there that we shall find Jesus in His fullness. For the priest and seminarian, who are called to be other Christs, this is a very important fact to remember.

In Chapter VIII the author introduces a subject which is so frequently ignored that we wish he had devoted more space to its development. It is here that Father Fillion speaks of the literary beauties of the Sacred Books, and shows that the Bible, for beauty and sublimity of language, is superior to all other books. Even rationalists, who reject the divine authorship of the Scriptures, admit this, as the author illustrates in an appreciation quoted from the writings of Renan. Indeed, how many of our great writers owe to the Bible their own literary style! There we find poetry unexcelled, history which has been an influence in the course of all subsequent ages, and a moral code which is the foundation-stone of all human society.

We have spoken of only a few of the chapters of this work, but interest and charm are all through it. Chapters X to XVI provide excellent practical helps for the priest in his private and ministerial life. Even the strictly scientific treatments of the Oriental languages and archeology are eminently readable. Father Fillion has given us a fine work, and the translator and the publisher have done their part well.

T. E. STOUT.

WHAT IS FAITH?

On no subject does there exist in the modern mind greater confusion than on that of faith, the notion of which has been entirely perverted and denatured beyond recognition. Faith is no longer regarded as a firm adherence to the truth that gives to the mind absolute assurance, but rather as a half-hearted clinging to a proposition that cannot be accepted on logical grounds. It is not considered an intellectual response, but an emotional reaction. Professor Stout tells us: "Belief is the word specially selected for affirmation or denial which is predominantly referable to practical or sentimental motives." Prof. Ladd holds the same view: "The real differences between our beliefs and our knowledge are chiefly these two: Our beliefs are more largely based upon experiences of emotion and sentiment in a predominating way; and the most intense and tenacious of them are attached to matters that have some kind of ideal value." It is, therefore, of great importance that these vague ideas and erroneous impressions be dispelled, and that the true and genuine concept of faith be restored to our bewildered contemporaries; for, when the nature of faith is adulterated, inevitably also religion, which essentially rests upon faith, is corrupted.

Father Callan has set himself a timely task in endeavoring to clarify the notion of belief and to bring it back to its original meaning, which it has succeeded in maintaining only in the Catholic Church. Of this task he has acquitted himself in an admirable manner. He has written a book* which contains a vital message for our age, and which will prove illuminating to the reader. It eschews unnecessary technicalities, and goes right to the heart of the subject. Lucid in its exposition and clear in its diction, it possesses a popular and universal appeal, and ought to find a wide circle of readers. To the believer as well as to the unbeliever it has something to say. The one it will strengthen in his convictions, showing him on what strong and solid foundations they rest; the other it will induce to open his eyes to the claims of the Church and to see them in a more favorable light.

The first part of the volume deals with the nature and the genesis of the act of faith and the grounds of belief. Here the author proves that faith belongs to the realm of the intellect, and that it puts us into contact with objective realities. As far as certainty is concerned, it is not inferior to knowledge. When we are believing, we are not vaguely groping in the dark, but we are reaching out to a glimpse of supernatural truth. The will, it is true, plays a part in the genesis of faith, but it only impels reason to embrace revelation when the latter has been satisfied as to its divine origin. Accordingly, faith appears to be an eminently rational act. The subtle objections of modern philosophy

* *What Is Faith and Other Essays*. By Charles J. Callan, O.P. (The Devin-Adair Co., New York City).

to this doctrine are very carefully analyzed and revealed in their sophisticated character. From these pages, aglow with vibrant but subdued emotion, faith shines forth in all its splendor. The Catholic who peruses them attentively, will feel his heart stir within him with profound gratitude for the priceless gift which God has bestowed on him.

The great credentials of Christianity are the mighty miracles which God has wrought in its behalf. Unbelief, therefore, has always centered its attacks on the possibility of miracles, and thus tried to rob Christianity of this convincing and compelling argument. Logically, the chapter dealing with faith is followed by a chapter treating of the possibility of miracles. Miracles are the seal of divine revelation. If they are brushed aside as irrelevant, revealed truth sinks to the level of merely human authority. The question of miracles, accordingly, looms overshadowingly large in Christian defense.

There is another vital question which very much troubles the modern mind. It is that of the immortality of the soul. Outside of the Church, belief in personal survival is on the wane. Even our college youth has been infected with torturing doubts on this momentous question. What this means for practical morality, it is not difficult to visualize. Surely a chapter on the immortality of the soul is not out of place in a book of apologetical character. In including it in this volume, the author has been well advised. Like the preceding chapters, it bears the earmarks of sound scholarship and of intimate familiarity with modern thought. Students who live in a non-Catholic intellectual environment, and who are exposed to frequent assaults on their cherished beliefs, can fortify themselves against these insidious attacks by giving thoughtful attention to the arguments proposed in this chapter.

The concluding chapter contains an examination of Kant's fundamental teachings. To one not in touch with the trends of modern philosophical speculation, this might look like injecting a foreign element into an otherwise consistent and well ordered whole. One remark will suffice to dissipate this false impression. It was chiefly the influence of Kantian philosophy that brought about the chaotic conditions prevailing in the religious thought of today. It was he who subtly changed the meaning of faith, and shifted it from the domain of the intellect to that of the will. The true notion of faith cannot be reestablished in the minds of our contemporaries, until they have been thoroughly purged of the pernicious leaven of Kantian philosophy. Hence, this chapter on Kant's basic ideas forms a very appropriate conclusion.

CHARLES BRUEHL, D.D.

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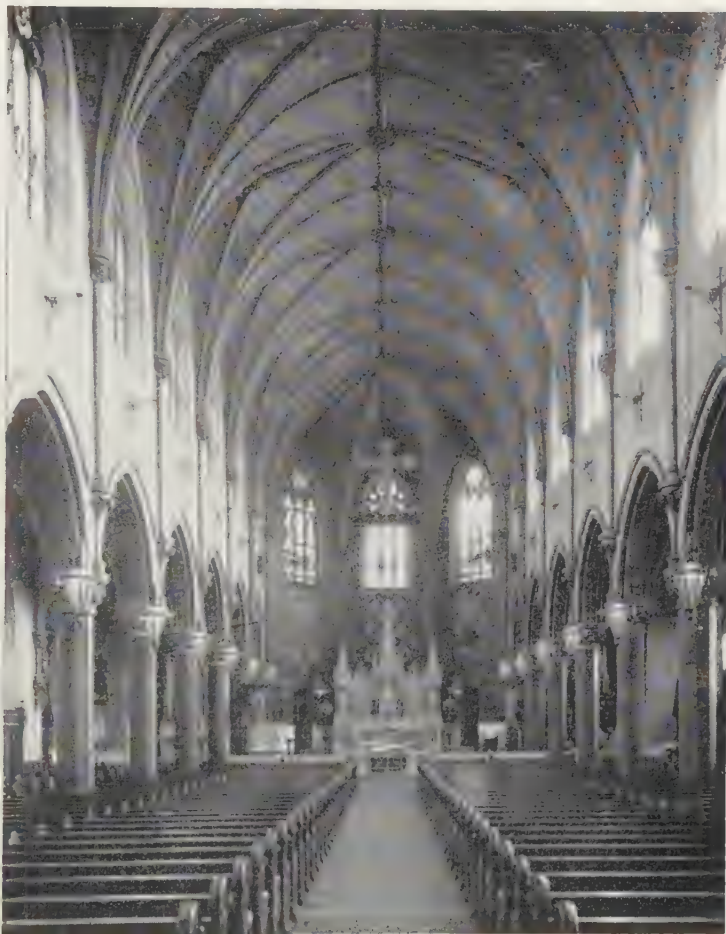
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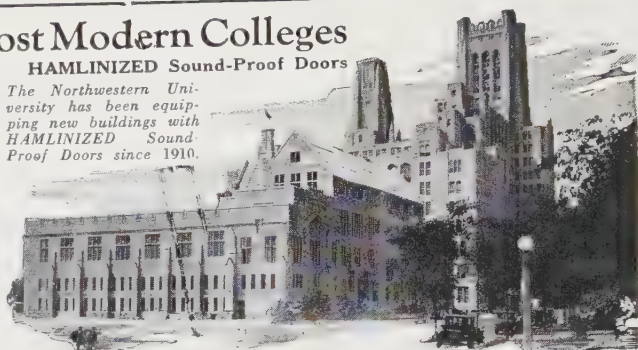
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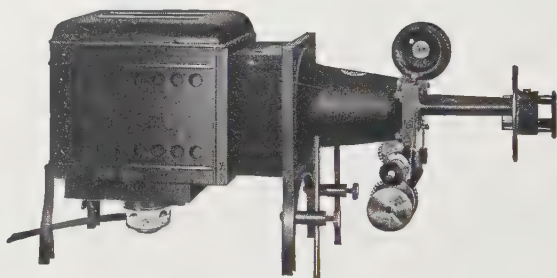
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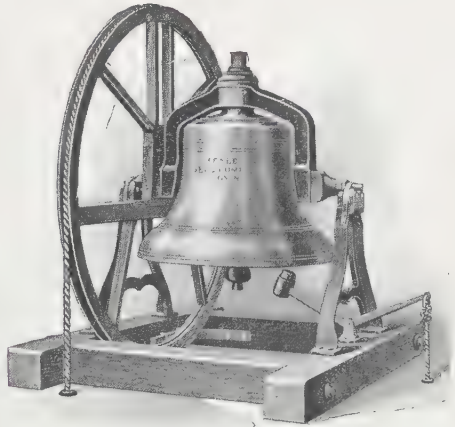
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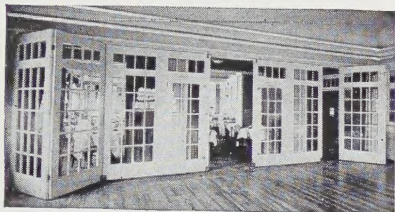
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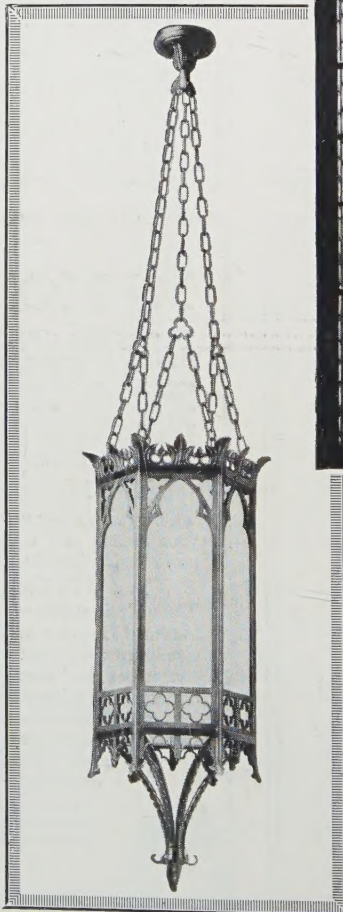
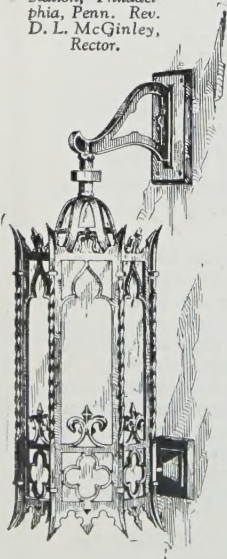
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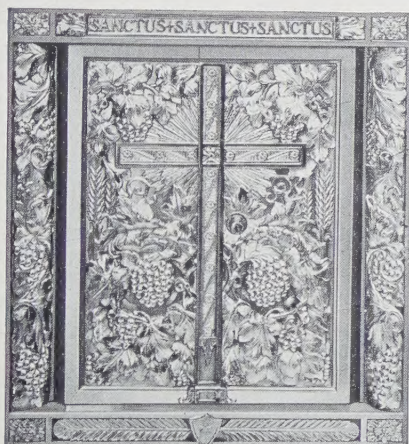
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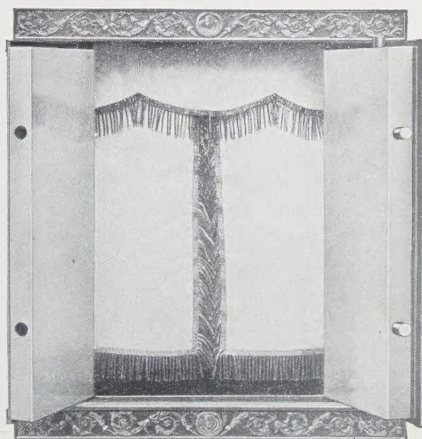
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